The American Ecclesiastical Review

Vol. CXXIV, No. 6 JUNE, 1951

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

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THE CATHOLIC EDUCATIONAL REVIEW
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON 17, D. C.

"ENCHIRIDION INDULGENTIARUM"

In the year 1938 there was issued by the Vatican Press an official book of indulgences entitled *Preces et Pia Opera . . . Indulgentiis Ditata.* Since its publication many new indulgences have been granted. Accordingly, on January 30, 1950, there came from the same press a new manual with the title *Enchiridion Indulgentiarum.* The title of the older book, partly just given, now appears as a sub-title in the new manual. How numerous have been the indulgences issued during these twelve years appears from the fact that the older book contains 715 prayers and good works, while the present volume contains 772; notwithstanding the fact that 22 prayers have been deleted. Thus there has been an increase of 79 indulgences during these last twelve years. A decree issued by the Sacred Penitentiary states that, before issuing the new volume, it seemed opportune "rem omnem diligenter recognoscere ac nonnulla expungere, quae minus apta viderentur . . ."

It might be of interest to mention some of the prayers that have been suppressed. There is the former No. 598, a prayer for a happy death, the first sentence of which is: "O Jesus, adoring Thy last breath, I ask Thee to receive mine." Perhaps it is not quite "fitting" to say that one adores the last breath of Our Lord, or to ask Him to accept our dying breath. Prayer No. 596 (likewise for a happy death) has been expunged. (More than forty years ago I began to say that prayer . . . and have continued to say it when assisting the dying.) It is the prayer in which occur five of the Last Seven Words of Our Lord on the Cross, thus: "Say to Thy Father, 'Father, forgive him': say to Thy beloved Mother, 'Behold Thy son': say to my soul, 'This day thou shalt be with me in paradise.'" In a similar way are worked into the prayer "I thirst," and "Into Thy hands I commend my spirit." Perhaps biblical scholars felt that liberty was taken with the sacred text in thus accommodating it.

The most unexpected omission is that of all the prayers addressed to the Eucharistic Heart of Jesus: twelve ejaculations and four longer prayers (Nos. 235-250 in the older book). Speculation undoubtedly will arise as to the reason why the indulgences on these

prayers have been revoked. Perhaps the Roman authorities feared that those who are not well instructed might think that the devotion to the Eucharistic Heart is distinct from devotion to the Sacred Heart in general. At all events, in *Preces et Pia Opera* these prayers are preceded by a warning issued by the Sacred Congregation of Indulgences, January 22, 1908, to the effect that the two devotions are not distinct, and that the devotion to the Eucharistic Heart emphasizes the love of the Sacred Heart in the Holy Eucharist. It seems that the special devotion to the Eucharistic Heart originated in France. Of the twelve ejaculatory prayers, seven are in French, three in Latin, two in Italian. The four longer prayers, covering six pages, are all in French.

The former No. 49 has also been abrogated, it reads: "Eternal Father, through the Most Precious Blood of Jesus Christ, glorify His most holy Name according to the desire of His adorable Heart." The reader may surmise why the indulgences on this prayer have been revoked. Perhaps Eternal Father, Precious Blood, Holy Name and Sacred Heart are too many titles in the one sentence.

Now let us see what is new in the manual. For many years it was not certain if, when making the Way of the Cross by means of a Station Crucifix, besides saying the Pater, Ave and Gloria twenty times, it was necessary to make any meditation on the Passion of Christ. (In the July, 1950 issue of *The Priest*, p. 527, I have a few words concerning that difficulty.) *Preces* says nothing about meditation being required, but in the *Enchiridion* it is stated that besides saying the required prayers devoutly, this must be "cum pia recordatione Passionis Domini." So that is now settled. The latest authentication is dated March 20, 1946.

For some time we have been familiar with the Church Unity Octave, January 18 to 25, which was originally indulgenced by Pope Benedict XV in 1916. In 1929 there was published by the Sacred Penitentiary the *Collectio Precum*, containing all the indulgences that had been issued since the publication of the *Raccolta*, in 1898. The Church Unity Octave appears in that volume, but it is not in *Preces et Pia Opera* of 1938. Very likely, its omission was just an oversight, for Benedict XV indulgenced the Octave with the customary formula, "in perpetuity." The Octave is in the *Enchiridion*, No. 622, but under the original title.

The reader may know that recently this devotion was given the name, "Chair of Unity Octave."

Those who are interested in the participation of the laity in the liturgy will be gratified to learn, from No. 44, that those who in the Mass say the *Credo*, together with the priest, can gain an indulgence of 7 years. A writer in *The Clergy Review* of London (November, 1950) expresses the opinion that the Holy See thus gives approval to the Dialogue Mass. That is undoubtedly correct, but still some interesting questions arise. Can one gain the indulgence if he says the *Credo* in an ordinary low Mass, that is, inaudibly, or in a High Mass, and may the Creed be recited in English? Everyone is entitled to his own opinion, but I would answer yes to each question. Here is the Latin: "Fidelibus, qui durante Missae sacrificio supra relatum symbolum una cum Sacerdote devote recitaverint, conceditur . . ."

Those who, with the proper disposition, say the *Confiteor* before receiving Holy Communion can gain an indulgence of 500 days (No. 691). There seems to be no difficulty here. Communion may be received during Mass or outside of Mass, and the *Confiteor* recited in Latin or in English, it seems to me. It need not be in a loud tone of voice, but it must be recited (articulated) at least as the Divine Office must be said. Mental recitation would not suffice, because the prayer is not an ejaculation.

Until the publication of *Preces* in 1938, the Litany of the Blessed Virgin concluded with the third "Lamb of God" etc., as far as gaining the indulgences was concerned. Since the date just given, it has been necessary to complete the Litany with the versicle, "Ora pro nobis" etc. and the Oration "Concede nos famulos tuos . . ." The Litany ends thus in the new manual, but there is also the following note: "Versiculus et oratio pro temporis diversitate immutari possunt absque indulgentiarum praeiudicio (S. Paen. Ap., 4 October, 1949)."

As to the Litany of the Saints, No. 687, instead of there being only one class of indulgences there are now three, depending on when and where the Litany is recited. When one is present at the sacred functions on the feast of St. Mark, or on the Rogation days, there is first an indulgence of 10 years; a plenary indulgence if one confesses, communicates and prays for the intentions of the Holy Father.

If on the days mentioned the Litany is recited apart from the sacred functions there is an indulgence of 7 years.

When recited at any other time the indulgence is of 5 years; plenary on the usual conditions if said every day of a month.

Here too a question arises: in order to gain the indulgences must one say Psalm 69 and the many versicles and orations? I feel that one may hold that this is not required, except, of course, on the days specified during the sacred functions. In the old *Preces* and in the present collection, in connection with the Litanies of the Holy Name, the Sacred Heart, the Blessed Virgin, and of St. Joseph it is plainly given that it is required to recite the versicles and orations to gain the indulgences. That notice does not appear with the Litany of the Saints, so it should be quite evident that the psalm and the many orations need not be said. After all, that psalm and the many prayers added, it seems to me, are said because of the special occasions. The same is true of the devotion of the Forty Hours. There is no special indulgence, however, at that time.

There is now a special indulgence gainable by those who take part in the ever-growing Family Rosary devotion. The ordinary indulgences for saying the Rosary is of 5 years; to gain it no beads of any kind are needed. When the Rosary is said by several persons, in private or in public, that ordinary indulgence amounts to 10 years, but gainable only once a day. A plenary indulgence on the last Sunday of the month is gained by those who say the Rosary together at least three times a week. As to the Family Rosary, the partial indulgence is as just mentioned; but if one takes part in it every day of the month, a plenary indulgence can be gained twice a month.

Since I have been fairly familiar with *Preces* for a number of years, I had been hopeful that when a new edition came to be published a few changes might be found in the volume. Only in one instance were my wishes gratified. On the familiar aspiration, "Jesus, for Thee I live; Jesus, for Thee I die . . ." there was an indulgence of only 100 days. The indulgence is now of 300 days.

The oldest indulgenced and one of the loveliest aspirations to the Sacred Heart is: "May the Sacred Heart of Jesus be loved everywhere." I wished that the aspiration would at last be enriched with a plenary indulgence, but it was not. If I am not mis-

taken, the Superior General of the Sacred Heart Fathers requested the Congregation of Indulgences to indulgence the prayer, which was done on September 20, 1860. I was anxious that the Memorare to St. Joseph (434 and 472) might be enriched with a plenary indulgence; but this was not done either. On the other hand, we find something new in the prayers to St. Joseph. According to No. 460, the faithful who, in order to obtain assistance from St. Joseph in various spiritual and corporal necessities, have invoked his holy name, can gain an indulgence of 300 days; plenary once a month on the usual conditions, if the invocation has been piously made daily during the month. All that is required is to say "Joseph!" A mere thought suffices.

There are two prayers in English: the older one to St. Columbanus (573 and 618) and a new prayer for Parish Priests (672). In this latter prayer "great" appears as "gread" and we have this spelling "fervour." This seems to indicate that the prayer was not written by an American. Since April 5, 1949, there has been a new Memorare—a Memorare to Our Lady of the Sacred Heart (439), which commences: "Memorare, o Domina Nostra a Sacro Corde . . ." and ends, "preces nostras benigne habe et benigne exaudi. Amen." The body of the prayer only faintly resembles the Memorare attributed to St. Bernard. A new and expressive aspiration is No. 41 (ascribed to Cardinal Merry del Val): "O anima mea, ama Amorem ab aeterno te amantem." There are ten prayers, ejaculatory and longer, which have as their author the former Papal Secretary of State.

While vesting for Mass, priests can gain an indulgence of 100 days for each of the prescribed prayers, if said devoutly. A bishop can gain the same indulgences for saying the prayers while donning the pontifical vestments (748). Priests can gain an indulgence of 10 years in their visits to help spiritually the sick and the dying (754). Formerly, to gain the indulgence of 300 days for reading the Sacred Scriptures for 15 minutes, the reading had to be done "summa cum veneratione" (*Preces*, 645), but the new manual (694) says merely "cum veneratione." The indulgence is now of three years.

For a number of years we have been observing in our hospital chapel the Vocation Half-Hour—to gain vocations to the Holy Priesthood. We had been under the impression that we were

gaining a plenary indulgence each time. (Confession and Communion are also required.) It was only recently I realized that this devotion *seems* to be indulgenced only in parish churches and public oratories (*Preces*, 561). The newer authority has the same (607). Again, a new pious practice was indulgenced on November 15, 1943. Deaf-mutes and their teachers can gain a plenary indulgence on the 11th Sunday after Pentecost, if they visit a church or public oratory, and fulfill the conditions of confession, Communion, and prayer for the Pope's intentions (772).

The matter, I feel, is not as lucid as it might be. It would be most strange if the Holy See did not intend that Sisters and ecclesiastical students could gain the plenary indulgence for having made the Vocation Half-Hour in their respective chapels. Moreover, one could scarcely understand that deaf-mutes could not gain "their" indulgence on the Sunday in question by visiting the chapel in their home. Some may say that there is no difficulty, because Canon 929 provides that the chapels in such institutions may be visited by the residents to gain indulgences. However, in some instances both manuals plainly state that semi-public oratories are also meant; for instance, the indulgenced Holy Hour (139), the *toties quoties* visit indulgences on All Souls' day (544), prayers 74, 250, 253, singing the *Veni Creator* on January 1st, the *Te Deum* on December 31st (all numbers are from *Preces*). In these seven cases we read that these devotions are to take place "in a church or public oratory, or semi-public oratory (in the case of those who may lawfully use the latter)." Since the matter is so explicit in the seven instances, one cannot but be disappointed that the same completeness is not found in connection with the Vocation Half-Hour and the indulgence on Ephphata Sunday. Of course there are cases, about seven, when "visit to a church or public oratory" only is used, but it is evident that one of the four "usual conditions" of a plenary indulgence is to be understood; and Canon 929 does provide for that, as the *Praenotanda* in both manuals show. The above observation, I hope, will not be accepted as fault-finding; I am merely saying what is and what is not in these two authoritative manuals, as far as I have been able to discover.

FRANCIS JOSEPH MUTCH

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SEDES SAPIENTIAE

Mary has an important even though forgotten rôle in relation to human as well as Divine wisdom. The philosopher has much to learn from her and stands in urgent need of her help and inspiration. She is the mother of knowledge in addition to love, fear, and holy hope; in her is the grace not only of the way but of the truth.[1] If he be really a lover of wisdom this should be the goal of the savant, the aim of all his seeking. For true philosophy must ultimately pyramid itself to Divinity. Yet it is significant that it was the doctors who were responsible for the first anguish of separation which Mary knew when her Son was lost in the Temple. If, as would appear, the learned have caused Christ to be lost in the world today perhaps they can help find Him again through His Mother. To do so they must, like the Wise Men of old, be ready to journey once more to the Crib at Bethlehem.

Our Blessed Mother was, first of all, a contemplative, a philosopher in her own right. During the long period when Jesus was growing in wisdom, age and grace at Nazareth she kept pondering over many problems in her heart.[2] She was, indeed, preoccupied with ultimates, not only the mysteries of life, but of sin, and pain, and death. In answer to the objection that, because she never taught, she lacked the gift of wisdom, St. Thomas Aquinas says there is no doubt that the Blessed Virgin received it in a high degree along with the grace of miracles and even of prophecy. Unlike her Divine Son she put them to use, however, only as befitted her condition in life. She had the use of wisdom in contemplation.[3] This is a perfect distinction. Philosophy is contemplation; teaching is an activity.

This is what Thomas Aquinas calls *contemplata aliis tradere*. Yet, when all is said and done, to teach is to act, whereas to philosophize is to contemplate, and though, in this one instance, the active life of a man is but the overflowing of his contemplative life, these two lives are not the same.[4]

[1] *Eccles.* 24:25; *Proverbs*, 8:35.

[2] *Luke* 2:51.

[3] *Sum. theol.*, III, q. 27, a. 5, *ad* 3.

[4] Etienne Gilson, *History of Philosophy and Philosophical Education* (Milwaukee: Marquette University Press, 1948), p. 5.

We are not, of course, claiming any extraordinary knowledge for Our Lady in the natural or profane sciences. She is primarily the "Seat of Wisdom" because she was the bearer of the Eternal Wisdom of the Logos. As such she was in the most intimate contact with Being Itself. According to St. Augustine—and Aristotle would agree with him—wisdom is knowledge of divine things.[5] What philosopher ever knew the Divine as Mary did? Knowledge comes but wisdom lingers. Through her we can gain infused wisdom and learn to distinguish it from both the theological and the metaphysical types.

> The first has for its own special light the kinship of love with the supernatural. It attains God in an experimental and superhuman way in his intimate life and according to *deitas* itself: and it attains to created things in so far as they refer to God so known. It is the wisdom of love and union.[6]

This is the highest the human being can attain short of the Beatific Vision. Theological wisdom, by contrast, is indeed supernatural in its roots but it has to make use of reason as well as faith. On the lowest level is metaphysics which, lacking the light of revelation, is natural in its essence, and knows God only as the cause of being. However, the lower tends toward the higher discipline. Theology is activated by contemplation and metaphysics by theology. The early Christian Fathers had the beautiful conception that whatever is of truth—to the extent that it is true—is of the Holy Ghost. Both Augustine and Aquinas discuss the distinction between *ratio inferior* and *ratio superior*.[7] They are not two distinct faculties. It is the same intellectual power which views things from the point of view of the temporal and of the eternal order. But the inferior is enlightened and directed by the superior reason. Thus the ideal approach for the philosopher is expressed in the pithy remark of John of St. Thomas, "philosophandum est in fide."[8] In epistemology faith must be considered for it, too, is a way of knowing. According to the Angelic Doctor

[5] *De Trinitate*, XII, 4.

[6] Jacques Maritain, *Science and Wisdom* (New York: Charles Scribner's Sons, 1940), p. 22.

[7] *De Trinitate*, XII, 7; *Sum. theol.*, I, q. 79, a. 9, *ad 2*; *In II Sent.*, d. 24, q. 2, a. 2.

[8] *Curs. theol.* in II-II, q. I, d. 2, *ad* 1.

faith perfects the intellect. By means of it we consider the First Truth.

The intellect assents to something in two ways!—First, through being moved to assent by its very object, which is human either by itself (as in the case of first principles, which are held by the habit of understanding), or through something else already known (as in the case of conclusions which are held by the habit of science). Secondly, the intellect assents to something, not through being sufficiently moved to this assent by its proper object, but through an act of choice, whereby it turns voluntarily to one side rather than to the other: and if this be accompanied by doubt and fear of the opposite side, there will be opinion, while, if there be certainty and no fear of the other side, there will be faith.[9]

The question of intuitive knowledge also comes within the scope of the philosopher. The Encyclical *Humani generis* contains an interesting passage in this respect. The Holy Father speaks of those who reproach scholastic philosophy as a sheer intellectual process which neglects the will and the emotions. Never, he asserts, has Christian philosophy denied the usefulness and efficacy of good dispositions of the soul.

In fact, it has always taught that the lack of these dispositions of good will can be the reason why the intellect, influenced by the passions and evil inclinations, can be so obscured that it cannot see clearly. Indeed, St. Thomas holds that the intellect can in some way perceive higher goods of the moral order, whether natural or supernatural, inasmuch as it experiences a certain "connaturality" with these goods, whether this "connaturality" be purely natural, or the result of Grace, and it is clear how much even this somewhat obscure perception can help reason in its investigations.[10]

His Holiness is here referring to the little-known passage in the *Summa theologica* in which St. Thomas states that in addition to reason, which is the regular norm of morality, rectitude of judgment may also be attained through "a certain connaturality" with the subject-matter about which one has to judge. The example he gives is that of chastity.

[9] *Sum. theol.*, II-II, q. 1, a. 4.

[10] Pope Pius XII, *Humani generis* (New York: Paulist Press, 1950), p. 17.

> Thus about matters of chastity, a man after inquiring with his reason forms a right judgment, if he has learnt the science of morals, while he who has the habit of chastity judges of such matters *per quamdam connaturalitatem.*[11]

This insight, which might be compared with what Adam Smith called "spiritual sympathy," is the result of charity. It gives the philosopher, as it gave to Mary, a wisdom which has its cause in the will but has its essence in the intellect. It is evident, painfully so in our time, that such a good will is the moral condition necessary to discover Truth Itself. In the past, even pagan philosophers identified goodness with wisdom. Plato, if he had but known her, would have had no difficulty in accepting the Blessed Mother as his model. He, too, was absorbed with the problem of the imitation of God. He writes,

> . . . and as they reach and grasp him [God] by memory they are inspired and receive from him character and habits, so far as it is possible for a man to have part in God. Now they consider the beloved the cause of all this, so they love him more than before, and . . . make him, as far as possible, like their God.[12]

Indeed the whole picture of reality portrayed in the "Hail Holy Queen" would have appealed to Plato. For him this earth was truly "a vale of tears," far from our true home. For him also—unlike the contemporary humanist—God, not man, is the measure of all things.[13]

Virtuous living, based on the example of Mary, is a tremendous help to the mind seeking after truth. In the little work *De modo studendi*, addressed upon request to a young Dominican, Brother John, who wished advice as to the best manner of studying, the Angelic Doctor sets forth some excellent ideas on the relationship between purity and genuine scholarship. Unfortunately, however, the reverse is equally true. *In malevolam animam non intrabit sapientia.*[14] Immorality takes its inevitable toll. This is a necessary consequence of the scholastic theory concerning the union of the soul with the body. It is recognized in a lesser way in the

[11] *Sum. theol.*, II-II, q. 45, a. 2.
[12] *Phaedrus*, 253a.
[13] *Theaetetus*, 176a.
[14] *Wisdom* 1:4.

popular axiom, *mens sana in corpore sano*. The knowledge process is a direct outcome of the intimate hylomorphic unity of the two incomplete substantial principles which comprise the human person. The basis of cognition is immateriality. Anything that hinders this function of abstraction is detrimental to the work of the philosopher and, according to Anaxagoras and Aristotle, as well as Aquinas, the chief obstacles are the carnal vices, especially lust.[15] Through Mary's help and example one may learn to overcome this and, at the same time, gain a realistic conception of human nature. What a wealth of philosophy centers around the dogmas associated with Our Heavenly Queen! Her singular exemption emphasizes the universality of the primitive defect resulting from man's first disobedience. Incidentally, as the doctrine of her Immaculate Conception was the antidote to the unwarranted Rousseaunian optimism concerning humanity, prevalent in the nineteenth century the recent definition of the Assumption should offset the too gloomy pessimism of our own time. Against the totalitarian onslaught it calls attention to the fact not only of immortality but a conscious, personal, endless existence which means the ultimate indestructibility of the human individual. The true philosophy of human culture and progress recognizes that our nature has been wounded, not corrupted; and that it contains elements of greatness which sometimes develop in a manner that may seem to us natural—for example a question of timing—but which are, in reality, simply the workings of Divine Providence in history. Such were all the train of events in connection with Mary and the Incarnation. Hence the philosopher, like her, should not strive to penetrate the inscrutable depths of God's mysteries but rather be content to say as she did: "Be it done according to Thy Word."

Philosophy is indebted to revelation for many problems, such as creation, which would never have been discovered by unaided human reason. But once known they provide endless material for human speculation. Of particular interest in connection with Our Lady is the question of the exact time of the infusion of the human soul by Almighty God. As is well known, the ancient, and following them most medieval, philosophers held to the idea of polymorphism

[15] *Sum. theol.*, II-II, q. 15, a. 3; I-II, q. 33, a. 3.

or a succession of souls. This explains, in part at least, the teaching of St. Thomas concerning the Immaculate Conception.[16] The closest we can come to an authoritative answer would appear to be contained incidentally in the Bull *Ineffabilis Deus,* which declares that the Blessed Virgin was preserved free from all stain of original sin *in primo instanti suae conceptionis.* From this it might be inferred reasonably that the soul is present from the moment of conception, although obviously the matter is still debatable.

From Our Blessed Mother the philosopher must also learn humility. Like her Divine Son she, too, was meek and humble of heart. In the pagan world Socrates gave similar advice when he counseled "Know thyself." Humility is self knowledge. To it Mary attributed her singular selection by God. "Because He has regarded the humility of His handmaid; behold, from henceforth all generations shall call me blessed."[17] Far from being identified with the so-called "inferiority-complex," humility is simply truth, just as pride is ignorance. Those who exercise the rational faculty without reference to the divine order stand in danger of losing proper perspective and balance both with regard to the ego and the external world. It was in this way that heaven was first rent asunder by Satan's sin and intellectual pride is still with us today in the various forms of "humanism." When linked with the prevailing cult of power it is, of course, especially disastrous.

To offset this we need holiness of the intellect in the service of truth. The command: "Thou shalt love God with all thy mind" is too frequently forgotten. The philosopher must seek not only illumination but sanctification; he must pay God the homage of his understanding, and see the vestiges of the Trinity in creation. In this way the world becomes for him as for the early Christian philosophers a sacramental universe.

A mine of social philosophy is also opened up by Mary's *Magnificat.* Power is to be reverenced if it is born of God but "power is made perfect in infirmity." It is the giants of this world

[16] For a clear explanation of his apparent deviation in this matter see the editorial note in *The Summa Theologica of St. Thomas Aquinas,* translated by the English Dominican Fathers (New York: Benziger Brothers, 1947), II, 2161.

[17] *Luke* 1:48.

who stand in mortal dread today. They realize vaguely that in the long run human power alone is not enough. And if, which God avert, the high-powered nations should engage in deadly conflict perhaps the beatitudes will be literally fulfilled and the meek shall again possess the earth. If there is to be true unity the little ones of this world must be recognized. However, the real revolution is that advocated by Mary; not an insane conflict which wrecks the social body and changes only the external structure, but a genuine internal change wrought in the human mind and heart. The virtues necessary for true peace can be instilled only after the example of the Holy Family at Nazareth. In the Rosary, for instance, family unity, which is the beginning of social unity, is best achieved. It was in obedience to civic authority that Joseph and Mary were going down to Bethlehem when her great moment came. She knew the meaning of real obedience just as Christ did. "Do whatever he tells you,"[18] is still her advice. Incidentally she showed at Cana that she was no adherent of a Manichean or puritan philosophy. She had a correct appreciation of the value of material goods properly used. She also knew the limits of true liberty, recognizing as she did that the servitude which is really dangerous is slavery to sin, and that, as St. Thomas puts it, "freedom from sin is true freedom which is united to the servitude of justice."[19] Further light is shed on the latter concept in the dispute as to whether Mary's merit was *de congruo*, or *ex divina benevolentia* which is the common opinion, or *de condigno ex mera condignitate*. Some would substitute for this the terms "objective" and "subjective" Redemption in which Mary's part is described philosophically as a co-operation that was real and immediate even though participated and secondary.[20] As opposed to racist metaphysics she is concerned only to insure the spread of that race which *non ex sanguinibus sed ex Deo nati sunt*. She would exhort us to bring our social philosophy more into harmony with the doctrine of the Mystical Body as John of Salisbury tried to do in the twelfth century. She is mother of the complete Christ.

It would be impossible to recount here the contribution of "the woman clothed with the sun" to the development of aesthetics and

[18] *John* 2:5.

[19] *Sum. theol.*, II-II, q. 183, a. 4.

[20] Cf. H. Lennerz, *Gregorianum*, XII (1941), 305.

the philosophy of art. The artist, too, is in quest of universals but, as distinct from the philosopher, he strives to express them in terms of the particular. If he wishes to portray the union of finite with infinite in some sort of concrete fashion, the Immaculate Mother always provides a challenging theme. Aquinas in this connection discusses as to whether it was fitting that Our Lord should be born of a virgin.[21] Beauty primarily resides in the formal cause. The Blessed Virgin represents the ideal of womanhood and motherhood because in her we have not only integrity, or perfection, but also harmony and proportion in addition to clarity, effulgence, and splendor of form.[22] She unites the true, the good, and the beautiful. In her are verified the words of Tennyson:

> Beauty, Good, and Knowledge are three sisters
> That dote upon each other, friends to man,
> Living together under the same roof.
> And never shall be sundered. . . .

She proves also that beauty is *per se* and in essence to be discovered in the contemplative life and that only in the Beatific Vision will the philosopher find the real meaning of the transcendentals. As William Thomas Walsh phrases it in "Premonition":

> What is beauty but a dreamer's token
> Of truth too fine for sense, in worlds to be
> When life's poor sleep is broken.

Many other contributions, direct and indirect, theoretical and practical, can Mary make to the would-be wise who seek her aid. To such she says,

> Blessed are they that keep My ways,
> Hear instruction and be wise,
> And refuse it not.[23]

Dante gives us to understand that if Christ was a real man *(uomo vero)* it was because His mother was really a woman. Her elevating influence on the whole species she represents marks the difference between the Christian and the pagan philosophy of womanhood. If the man is head of the home, the woman is the

[21] *Summa contra Gentiles*, IV, 45.
[22] *Sum. theol.*, I, q. 5, a. 4, *ad* 1; q. 39, a. 8.
[23] *Proverbs* 8:32.

heart; and, truly, as Pascal suggests, the heart has reasons of which the mind knows nothing. But the feminist movement of today needs to recapture the vision of the Virgin Queen. Those who would scoff at such a concept should read by contrast the low estimate of femininity held by some modern pagan philosophers. Let them read, for example, Schopenhauer's essay "Of Women" in his *Studies in Pessimism.* Mary, to the contrary, teaches us cheerfulness and some gloomy sages need to be reminded that "lack of mirth is sinful." Evil, as Augustine said, far from disproving God tends rather to establish His existence for only an all-powerful Creator is capable of drawing good out of evil. When evil is near as in the case of the serpent in the Garden, it is to the woman we look for deliverance and protection. "She shall crush thy head and thou shalt lie in wait for her heel." Mary has the answer to the pressing problem of suffering and of impending disaster. She stands as a living proof of divine benevolence and omnipotence. In the true differential psychology of the sexes the vocation of the woman is not to imitate the war-trappings and the martial brutality of men but to act once again as a refining and elevating influence in a world that has grown cold, harsh, and discordant; to bring out whatever graciousness and fineness is left in men's souls because in this alone lies the hope of the future. Such is the vocation of the woman and the teacher. A recent writer said: "Sometimes I think that to be a woman and to serve and suffer as women do is to be the highest thing. That is why I feel it proud and wondrous to be a teacher for a teacher does that." Just as the woman must go down to the very door of death in order to break the bread of life so, too, the teacher must go down into his Gethsemane, sometimes even ascend his Calvary, if he is to break the bread of truth to others.

If all this is true in general how much more applicable is it to the priest-philosopher. Like John in the womb he must leap at the recognition of Christ in Mary. He in a special way is striving toward the goal, *assimilari Deo.* Perfection implies "a certain universality because . . . the perfect is that which lacks nothing." "The more a man is united to God the better his state becomes" and true human perfection "consists in adhering wholly to God."[24] In this Mary has set us an example. Therefore, as the present

[24] *Sum. theol.*, I-II, q. 98, a. 5, *ad 2*; II-II, q. 184, a. 2; q. 186, a. 1.

Holy Father reminds us in his exhortation *Menti nostrae*, we should, "confiding in the Virgin Mother of God, strive generously to remain every day clean and undefiled, pure and chaste, as it behooves ministers of Christ and dispensers of the mysteries of God." We understand, then, the devotion of Duns Scotus who is lauded by Gerard Manly Hopkins for having "fired France for Mary without spot"; of Suarez who expressed himself as willing to give up all his learning for one Hail Mary well said; and of St. Thomas Aquinas who, at the end of his life, regarding all he wrote as trash, was busy with a commentary on the *Canticle of Canticles*. The deity of philosophic speculation, conceptualized in a metaphysical system, very often remains only an idea. There is frequently a tension between the God of philosophy, even of Christian philosophy, and the true living God whom Mary knew in a unique personal relationship. Through her we can reach Him, the one supernatural end obligatory for all. Thus grace perfects nature. The most even the philosopher can hope for is to find a place with Francis Thompson "in the nurseries of heaven." There the groping pedestrian type of earthly searching gives way to vision. *Videmus nunc per speculum in aenigmate; tunc autem facie ad faciem.* If our philosophizing in this life has, like Mary, played a ministerial and instrumental rôle in relation to Eternal Truth and Wisdom, then with her, Virgin most prudent, Mother of Good Counsel, and Seat of Wisdom, we shall be able to say at the end,

O World invisible, we view thee,
O World intangible, we touch thee,
O World unknowable, we know thee,
Inapprehensible, we clutch thee.

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CIVILTÀ CATTOLICA CENTENARY

PART I

A century and a year ago, on April 6, 1850, the first number of the *Civiltà Cattolica*, biweekly published by the Jesuits in Italy, came off the presses of a small printing house in Naples. Launched during a period of heated debates and ardent politics, *Civiltà Cattolica* has continued for over a hundred years to scan life's events and to evaluate them in the light of the principle, which is also the magazine's motto, *Beatus populus cuius Dominus Deus eius.*

One hundred years is a long life for any human institution. This is especially true of a periodical, since journalistic enterprises, according to the record, seem destined to be short-lived. *Civiltà Cattolica*'s remarkable longevity is to be admired all the more when one considers the trying circumstances under which it was founded, the bold objectives of its founders, and the forces that so often threatened its existence. Its principal strength and merit lie in its steadfast character which is marked by an inflexible adherence to sound principles and by a unity of purpose among its editors, who have always been most sincere in their faith and most loyal in their service to the Holy See. In fact, often, and with good reason, the periodical has been considered the official interpreter of the thinking of the Popes.

I. ORIGIN AND ORGANIZATION

Civiltà Cattolica came into the public eye during one of the most troublesome periods of the last century. Publication began right after the Revolution of 1848, when the old governments which had recaptured the reins of power were being encouraged by the conservatives to use violent means of repression, while they were hated and defied by the momentarily defeated promoters of the nationalist movement.

The press had contributed much to create this turbulent political situation. During the commotion of 1848, a number of dailies and periodicals were circulated throughout Italy for the purpose of

nourishing in the people a craving for independence and a hatred of the Pope and the Church. These publications made out the Pope and the Church to be adversaries of the new political aspirations of the people. That such propaganda had its effect is seen in the unrest of the people during the Republic of Rome.

With the return to normality, however, men who were concerned with the future agreed that it was not enough to have quelled the uprising unless something was done to reform the ideas that had fed it. The latter need they felt all the more keenly since the best manner of restoring order was as yet uncertain and the principles on which public policy was to be based had to be clarified. Pius IX, on April 20, 1849, called the attention of the bishops to the necessity of propounding sound social principles through the press. The response of Catholic editors was most enthusiastic, though many of the new publications set up to carry out the Pope's idea were not planned sufficiently well to cope with the situation.[1] The story of *Civiltà Cattolica* is different.

The idea of founding a journal for the defense of Catholicity under the direction of the Jesuit Fathers had been under consideration since January, 1847, and Fr. Roothaan, General of the Society of Jesus, had questioned several of the Fathers experienced in journalistic matters as to the best way to put it into practice.[2] Plans were submitted by Fathers Bresciani, Liberatore, Carminati, and Taparelli d'Azeglio. Fr. Taparelli d'Azeglio proposed a review written in Italian, printed in attractive form, and open to the collaboration not only of the Jesuits of Italy, but also of laymen of sound principles and judgment. Because a review in Italian would have to consider matters of political import and thereby involve the Order, this plan was not acceptable to Fr. Roothaan. He suggested instead a review in Latin devoted to serious articles on literary and scientific matters, excluding absolutely anything concerned with politics.[3] The Revolution of 1848 prevented any implementation of this latter plan. In the meantime, Fr. Roothaan

[1] V. Gasdia, *La Civiltà Cattolica nei tempi presenti* (Bologna, 1883), pp. 27 ff.

[2] P. Pirri, *Carteggi del P. Luigi Taparelli d'Azeglio* (Turin: Biblioteca di storia italiana recente, 1932), p. 212, n. 1; R. Jacquin, *Taparelli* (Paris, 1943), p. 91.

[3] Pirri, *op. cit.*, pp. 221 f.

changed his mind and was in favor of a review like *Ami de la religion*.[4]

To carry out the plans proposed it was necessary to secure a man gifted not only with a capacity for organization, but also with a determination to overcome the difficulties that stood in the way, beginning with the fears—by no means unfounded—of Fr. Roothaan, who would have to give final approval. This man was Fr. Carlo M. Curci. Arriving in Rome in November, 1849, Fr. Curci submitted his plan to the Vicar of the Society of Jesus in Italy, Fr. Cambi, who gave him little encouragement and advised him to see the Commission of Cardinals who governed Rome in the absence of the Pope.[5] Their refusal to support his plan did not discourage Fr. Curci; he set out for Naples with the hope of discussing the matter with Pius IX, who was residing at Portici. Received in audience by the Pope on December 9, he did not attempt at that time to bring up the idea of the periodical. One of his reasons for not doing so was that Fr. Roothaan was expected shortly at Naples, and Fr. Curci wished to talk over the matter with his superior before presenting it to the Pope. He did mention the periodical, however, to Cardinal Antonelli when he was leaving the audience. Convinced of the value of the project, Cardinal Antonelli advised the Pope of Fr. Curci's plan. A few days later, the Pope called Fr. Curci and asked him whether he himself was disposed to undertake the task of launching the review.

In an audience on December 26, 1849, Pius IX outlined his plan for the review for Fr. Roothaan. Struck by the responsibility the Pontiff's proposal placed on the Society, the General very candidly expressed his fears, which several talks with the Pope did not succeed in banishing. The idea that the review should treat of political matters was to the General an opening of the door for trouble. His anxiety, however, was calmed by the Pope who informed him on January 9, 1850, that it was his determined desire that the Society undertake the publication of the review.[6]

[4] Jacquin, *op. cit.*, p. 105.

[5] *Memorie della Civiltà Cattolica*, primo quadriennio (Rome, 1854), p. xxi; P. Pirri, "La *Civiltà Cattolica* nei suoi inizi ed alle sue prime prove," *Civiltà Cattolica* (1924), II, 21.

[6] *Memorie della Civiltà Cattolica*, p. xxiii.

This was all that was needed to make Fr. Roothaan from that moment on the devoted patron of the new enterprise, and he began to defend it against all opposition.[7]

Execution of the plan began immediately, the first step being the assembling of a staff capable of carrying it out. Fr. Curci was named director. He was allowed to name his collaborators, who were ordered to Naples at once. They were Fr. Antonio Bresciani, known throughout Italy as a literary specialist; Fr. Luigi Taparelli d'Azeglio, professor at Palermo and author of a celebrated work *Saggio teoretico di dritto naturale*, which is reprinted even today; and Fr. Giovanni Battista Pianciani, a specialist in physics and mathematics, who was recalled from the United States of America. Along with these four, there were in the group Fr. Matteo Liberatore of Naples and Fr. Giuseppe Oreglia di S. Stefano who was then a student in the scholasticate of Laval.

To defray initial expenses, Pius IX put 1,250 *scudi* at the disposal of the staff and declared himself ready to provide more if necessary. Members of the staff, however, were discreet in the use of money and found other means of obtaining funds. Six hundred *scudi* were realized in the sale of Fr. Curci's books, and Fr. Roothaan contributed 750 *scudi*. These amounts made enough to start the presses.[8]

The staff held regular conferences under the presidency of Fr. Francesco Pellico, assistant to the General for Italy, to discuss the title of the review, its format, the organization of its administration, the division of work among the members of the staff, and the manner of making it known to the public. In order to guarantee as wide a distribution as possible Fr. Curci called a group of experienced Fathers to Naples. Together they arranged to set up branch offices in all the principal cities of Italy to serve in securing subscriptions, distributing the review, and introducing it to the largest possible circle of readers.[9]

On March 1, 1850, thousands of copies of the program of the new periodical, *La Civiltà Cattolica*, printed in the residence of the

[7] Lettera del P. Roothaan ai Superiori (Dec. 27, 1850), cited by P. Pirri in *Civiltà Cattolica* (1924), II, 23; P. Pirri, *P. Giovanni Roothaan* (Rome, 1930), p. 465.

[8] *Memorie della Civiltà Cattolica*, p. xxvi; Jacquin, *op. cit.*, p. 106.

[9] P. Pirri, "La *Civiltà Cattolica* nei suoi inizi ed alle sue prime prove," *Civiltà Cattolica* (1924), II, 25.

Church of Gesù Nuovo in Naples, were distributed throughout Italy. Composed by Fr. Curci, this program outlined the mission which the periodical proposed to accomplish in society to redirect it to the pure fonts of Christianity. Regarding its objective in the field of politics, Fr. Curci said: "The *Civiltà Cattolica* to be Catholic, that is, universal, must be able to adjust itself to any form of political government as long as this has a legitimate right to exist and employs justice in its operation. Such being the case, in accordance with our scope and our title, we shall respect the probable opinion of every one, and at the same time we shall endeavor to render a great service to all, striving to reconstruct the idea and the sentiment of authority on the Catholic concept."[10]

These brief notes on the beginnings of the periodical serve to indicate the serious intent, the keen foresight, and the practical acumen of its pioneer staff. But, though they had prepared carefully in order to assure the success of their undertaking, the members of the staff spent a very anxious month making up their first number. In those days, Fr. Curci himself wrote: "The thing is great, the thing is frightening, and the greater the good it promises, the greater the disappointment and, I say again, the common disgrace, should it fail."[11]

The first number of *Civiltà Cattolica* came out on April 6, 1850. The articles were "Il giornalismo moderno e il nostro programma" by Fr. Curci; "Il razionalismo politico della rivoluzione italiana" by Fr. Liberatore; and "Teorie sociali sul l'insegnamento" by Fr. Taparelli. Also included in this first number were the first installment of a new novel entitled *L'Ebreo di Verona* by Fr. Bresciani, a review of current events, and a summary of important points in other publications.

The first number was an unprecedented success. The 4,200 copies of the first printing were sold out in a few days; to fill additional orders, the issue had to be reprinted eight times. The other numbers of the first volume met with the same success. Subscriptions which numbered 3,000 in March, 1850, rose to 7,433 by September. It became necessary to print 8,400 copies of

[10] "Prospetto," *Civiltà Cattolica* (1850), I, 18.

[11] Quoted in P. Pirri, "La *Civiltà Cattolica* nei suoi inizi ed alle sue prime prove," *Civiltà Cattolica* (1924), II, 26.

the periodical, the highest number obtainable with a hand press. Every one seemed to want to read the magazine. In Florence it was read aloud in the cafes, and it was in demand even in prisons. Mazzini tried to neutralize its effect on the people by founding a daily.[12] In the succeeding years, the favorable reception of the review continued. By 1853, the subscriptions were up to 12,000. A few years later, Fr. Taparelli, writing to his brother Massimo, claimed that between 40,000 and 50,000 people read *Civiltà Cattolica*.[13]

What were the causes of this great success? One factor which contributed a good deal was the confusion of the apparent political and social commotion of the Italian revival. Liberal forces, which up to this point had opposed Catholic doctrine by their agnostic and rationalistic press, now openly attacked the Church, expanding their fight for political reforms to the realm of spiritual values which were still dear to the heart of a nation which had remained substantially faithful to its hereditary religion. This attachment to the most sacred convictions of the people stirred up in many the desire for a frank and calm voice strong enough to oppose that revolutionary chorus which was so often trivial and offensive.

The pugnacious tone of the review, which had accepted the challenge and charged the enemy in his own positions, had a tonic effect on the people. Many who were uncertain as to what direction they should take sought directives for their thoughts and actions in the *Civiltà Cattolica*, which they found was being followed even by those it fought against. Without any doubt much of the credit must go to the pioneer staff which was made up of men of great culture and of an extraordinary capacity for work. Fr. Curci had the temperament of a journalist, always ready to enter into any controversy with courage and a brilliant style. The most feared writer of the group was Fr. Taparelli with his profound knowledge of doctrine and his irresistible logic. In the speculative field, Fr. Liberatore excelled; his clear intelligence contributed greatly to the diffusion of Thomism in Italy. Fr. Bresciani's *L'Ebreo di Verona* is remembered even to this day. This romance caused a wave of enthusiasm for the review and was certainly one of the reasons for its popularity.

[12] Jacquin, *op. cit.*, p. 108.
[13] P. Pirri, *Carteggi del P. Luigi Taparelli d'Azeglio*, p. 596.

After the first year of publication, a new member was added to the staff, Fr. Giuseppe Calvetti, who at thirty-four, in October, 1853, was to succeed Fr. Curci as director. His task was to add variety and freshness to the review, in which he succeeded marvelously.[14] Through him the bonds between the *Civiltà Cattolica* and the Holy See were strengthened. To him we are indebted for the establishment of the College of Writers, which was erected canonically by Pius IX in 1866, though Fr. Calvetti died in 1855.

The College of Writers, whose formation was approved in a pontifical brief, was actually founded when Fr. Roothaan, nominating not only a director of the review but also a superior for the staff, constituted a new community with specific functions and concrete directives which made the staff members as a group responsible for all that it published.[15] The first superior was Fr. Bresciani. The principal means for securing unity of purpose and co-ordination of their work was a weekly meeting of all the editors. At this meeting, which was held regularly, the most impressive articles submitted for publication were read, points to be highlighted were discussed, and books worthy of review were assigned. In this way the periodical became the common work and the common responsibility of all.[16] From this time on, the periodical was characterized by a rigorous coherence of thought in all its writings, in the articles of a speculative and polemic nature, in the book reviews, and in the comments on current events. A large section of the magazine was devoted to current events every other week. The unity of thought for which the staff strived did not in any way, however, hamper independence of judgment on the part of individual members. With regard to book reviews, particularly, writers displayed great freedom of thought.[17] For evidence of this, it is enough to recall the cases of Cesare Cantù and Montalembert.

In the beginning, reporting on current events was done largely through the collaboration of correspondents in various parts of

[14] P. Pirri, "La *Civiltà Cattolica* e l'assolutismo politico," *Civiltà Cattolica* (1924), II, 507, n. 2.

[15] *Epistolae Ioannis Philippi Roothaan*, III (Rome, 1940), 140.

[16] *Memorie della Civiltà Cattolica*, p. xlv.

[17] Taparelli wrote two articles on this point. *Civiltà Cattolica* (Series III), I, 513 ff.; II, 5 ff.

Italy who sent in monthly letters. It is interesting to note the staff directives to these correspondents. Fr. Taparelli, writing to Abbot Manuzzi, who had been asked to assume the duty of reporting on the region of Tuscany, advised: "Report all social and religious events of your area. Our end is to revitalize Catholic social principles, especially the fundamental principle of legitimate authority, and it is in this spirit that we write."[18] Later on, the work of compiling the notes on current events was entrusted to a member of the College of Writers. Fr. Oreglia first held the job. Between 1856 and 1881, it was the special task of Fr. Giuseppe Fantoni;[19] his careful selection of important events and his clear narrative style won him the acclaim of many eminent persons of the day. No religious or political question involving Italy during that time could be thoroughly investigated without consulting his chronicle of events.[20]

The work of the pioneer days of the magazine was rewarded in 1866 by the high commendation of the Holy Father. On February 12 of that year, Pius IX in a brief praised the fine work of the *Civiltà Cattolica* in defense of the Holy See and of Catholic doctrine and established in perpetuity the "Collegio della Compagnia di Gesù di scrittori del periodico della *Civiltà Cattolica*," placing it under the direction of the Fr. General of the Society of Jesus and endowing it with special privileges. Some years later, on July 8, 1890, Leo XIII, confirming what had been established by Pius IX, reaffirmed the principal statutes of the College of Writers, enjoining the editors that what up to then they had done spontaneously and with alacrity they should continue to do with greater regard for his counsel and orders.

These pontifical acts bespeak the character of the *Civiltà Cattolica*. It is an institution desired by the Holy See and placed at its service—"pro catholicae religionis et huius Sanctae Sedis defensione."[21]

Several changes had taken place on the staff of the review by the time Leo XIII wrote his brief. Of the pioneers, with the

[18] P. Pirri, *Carteggi del P. Luigi Taparelli d'Azeglio*, p. 299.
[19] *Civiltà Cattolica* (Series XII), IX, 366.
[20] P. Pirri, *Carteggi del P. Luigi Taparelli d'Azeglio*, p. 316.
[21] *Civiltà Cattolica* (Series V), VI, 7 ff.; *Leonis XIII P. M. Acta*, X (Rome, 1881), 184 ff.

exception of Fr. Calvetti who died in 1855, Fathers Bresciani, Pianciani, and Taparelli all left the staff in the same year, 1862. Disagreement with his colleagues forced Fr. Curci to withdraw in 1858. There remained only Fathers Liberatore and Oreglia. Replacements did not match the pioneers in fame or competence. Inspired with the same consciousness of purpose as the pioneers, however, and strongly attached to their work, they were by no means unworthy of the heritage they accepted. Moreover, many of these new men brought to the staff eminent competence in specific fields. Fr. Giuseppe Brunengo,[22] who joined *Civiltà Cattolica* in 1854, was led by the circumstances of the time to investigate the origins of the temporal power of the Pope and wrote many articles on this problem, which were later published in book form. Fr. Francesco Berardinelli[23] joined the staff in 1861 and wrote some profound treatises on the philosophies of the time, positivism, rationalism, and religious indifferentism. Fr. Valentino Steccanella,[24] already known for his volume *Condizioni del clero negli attuali rivolgimenti politici*, published in Venice in 1862, was esteemed for his exactness in research and the profoundness of his doctrine. Philosophers of note on the staff at this time were Fathers Francesco Salis Seewis[25] and Giovanni Cornoldi,[26] the latter being largely responsible for the rebirth of Thomism in Catholic schools. A celebrated Egyptologist, Fr. C. A. De Cara,[27] became a member of the staff in 1881. Particular mention should be made of the archeologist Raffaelo Garrucci,[28] who, though not a member of the College of Writers, collaborated with the staff for many years.

(To be continued)

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[22] *Civiltà Cattolica* (Series XIV), X, 619 ff.
[23] *Ibid.* (Series XV), IX, 99 ff.
[24] *Ibid.* (Series XVI), X, 609 ff.
[25] *Ibid.* (Series XVII), I, 380 ff.
[26] *Ibid.*, (Series XV), I, 348 ff.
[27] *Ibid.* (1906), I, 99 ff.
[28] *Ibid.* (Series XII), X, 607 ff.

DON'T LET THEM FRIGHTEN YOU!

Someone has said "the only legitimate career open to priests and religious is *intimacy with God.*" In that career each of us wants to be successful—and highly so; for we have an innate longing. . . . No! it is more than that! It is a hunger, a thirst, a fever that burns in our being, a craving that gnaws at our innards; it is a God-given passion for God that has us seeking Him endlessly. Our human souls are "capacities for God and nothing else." Hence, it is understandable why we priests and religious literally grab at books on prayer, pore over those that treat of contemplation, and read the genuine mystics with a growing nostalgia. We want God! He made us that way. And prayer is one means toward ever increasing intimacy.

Arnold Lunn, however, was not wrong when he wrote "Prayer is a difficult language, and one that takes a lot of learning." We admit that. But have we ever adverted to the fact that English is no easy language to learn? We mastered it after a fashion, didn't we? We can do the same with the other difficult language, too; for in all truth it is just as much our "native tongue." Since we were not frightened as we strove to acquire perfection in the use of the one, let us not be scared as we seek perfection in the use of the other.

I think that warning is needed even by the most fearless among us; for the presses still pound and books on the higher forms of prayer appear with surprising rapidity. Reading them, we can become more than puzzled; we can become positively frightened. Worse than that, we can become somewhat discouraged. And that, you know, is fatal! So I introduce you to an old book—it hardly merits to be called such since, in reality, it is little more than a long letter—on the subject that will draw us as magnet draws iron until we and our "tremendous Lover" are united in Eternity's endless embrace.

It is called *Scala claustralium*—A Ladder for the Dwellers in the Cloister. I found it among St. Bernard's works, but his authorship of it is open to question. It has been attributed to St. Augustine as well as to a certain Carthusian Prior by the name of Guiges. But the simplicity, the practicality, the obvious soundness

of the steps—especially in contrast to some of the more recent publications on the same subject—made me gasp.

The author says: "One day, while engaged in manual labor, I began to reflect on the exercises of the spiritual man, and four degrees suddenly presented themselves to my mind: reading, meditation, the prayer of petition, and contemplation. Here we have the ladder for the dwellers in the cloister by which they ascend from earth to Heaven. . . . Reading seeks the sweetness of the beatific life; meditation finds it; prayer asks for it; contemplation tastes it. . . . Seek by reading and you will find by meditation; knock by prayer and the door shall be opened to you by contemplation."

That would sound altogether too facile an explanation of a most difficult subject had not the author given an example. He *reads* a line of Scripture: "Blessed are the clean of heart; for they shall see God." The prodigality of the promise, the lavishness of the reward, the splendor of the vision to be had, stir the man to *meditation*. He wants to be happy. He longs to be blessed. His whole nature cries out to be beatified with the sight of God. So he enters into himself to see if he can find in his heart that cleanliness which merits to look upon the loveliness of Infinite Purity. He reflects that it is not enough to be clean of hand, not enough to refrain from sinful deeds; but he must have a mind that is free from every soiling thought, a heart free from every tainted desire. He recalls that David asked: "Who shall ascend the mountain of God?" and answered his own question with the words: "He that is innocent of hand and clean of heart." He suddenly understands why the same King cried out: "Create a clean heart in me, O God!" And he begins to pray the same prayer; for, by now, the thought of seeing God has kindled a veritable burning in his being.

But what can he do? He wants the vision. He fevers with desire for it. But in himself he finds naught that can give it to him. Reading and meditation are not enough. He humbly, earnestly, importunately *prays*. He knows that "every good gift comes from above." He acknowledges his impotence and, because of his sin, his unworthiness; but he lays before the Lord his flaming desire, his genuine love. He begs that cleanliness of heart which gives the blessedness of vision. He confesses that the more he knows of

God, the more he wants to know, and admits that now he craves a knowledge that comes not from study but from sight.

Very modestly the author ends his illustration by reminding us that God "whose eyes are ever on the just and whose ears are ever open to their prayers" waits not for the loved one to finish his petition, but gives what is desired even before the request is fully formulated. *Venit Sponsus!*

If that explanation is not in perfect accord with all we know of God and man, if it is not scripturally accurate and psychologically exact, if it is not theologically sound and philosophically substantial, what is?

Dom Anselm Le Bail, Abbot of the Cistercian monastery of Chimay in Belgium, who has commented wisely not only on St. Benedict's Rule, but on many of St. Bernard's works, promises each of us a successful ascent of this "ladder" if we will be but "loyal and courageous." I believe I interpret him correctly when I say we will become contemplatives if we but persevere in reading and meditation and ask God for this great grace with utter confidence.

Perhaps I have touched the vital spot in the last word. At least I am in agreement with Raoul Plus, S. J., who says: "The majority of souls fail to advance very far, not because of any great lack of generosity or humility, but because of a very great lack of real confidence. . . . Moses could not enter the Promised Land because he doubted the power of God. Many will never enter into great intimacy with God because they *do not dare to hope* that God is willing to admit them to such."

Now note that Fr. Plus and I speak of "great intimacy with God"; for I do not want you to accuse me of contradicting myself. I do not mean to say in this article the opposite to what I said on a former occasion. I still stoutly maintain that all are *not* called to mystical *prayer*. But with equal stoutness I insist that each priest, Brother, and Sister *has* a vocation to the mystical *life* or great intimacy with God! In other words we are called to such a cultivation of the spirit of prayer that it will see a real flowering into what I have always called "God-consciousness." In one sense this is nothing but the continual and complete abandonment of the human will to the Divine. In another it is the conscious or subconscious directing of every thought, word, and deed Godward

in loving adoration, after the exhortation of St. Paul: "whether you eat or drink. . . ." In briefest brief it is life lived in the presence of Him who is our Head. This "God-awareness" gradually becomes a sort of second nature to us and has us united in a prayerful intimacy with our Divine Lover all the day long, no matter how crowded with activity that day may be.

Now that *spirit* of prayer, which is at least the beginning of infused contemplation and much more than the beginning of the mystical life, can be acquired by using the "Ladder of the Dwellers in the Cloister." I go further and say that for those who are called to mystical prayer, no more positive and practical method can be found than these same four steps.

It is that positive element which really produced this article; for it served as the *motivum movens* after I had received many a *motivum allicians*. As you know, the tide of mysticism is rising. But like every tide, it carries on its breast some flotsam and jetsam. There are books that can delude, deceive, and lead astray. There are others that may discourage simply because their authors think there is only one way to infused contemplation: that outlined by John of the Cross. They do not seem to realize that John of the Cross got his Doctorate, as Jacques Maritain puts it, because Fathers Hugon and Garrigou-Lagrange addressed a letter to the Sovereign Pontiff pleading his cause on the strength of the fact that he needs to be *interpreted*. They argued that "the mystical style is not the scholastic style; it would be an error to uphold as scholastically true propositions that are true only in mystical language, where hyperbole is taken into account." I fear that some of our younger writers have failed to take all that into account and failed also to realize that John of the Cross was not only a master psychologist and psychiatrist, but also a master poet. When a man with such talents writes he has to be read with caution and care.

It was most refreshing to read an article in the very first issue of *Cross and Crown* saying there are two ways to Christian perfection: one the total negation of all our natural inclinations, as advocated in the *nadas* of John of the Cross; the other, a *positive* method in which we follow the principles of Thomas Aquinas, "in virtue of which we need not nullify or destroy any of our

natural inclinations, but must simply direct them toward the right objects."

I call it refreshing for many reasons, one of which is that there seems to be an unexpressed, but quite widespread and ever growing belief that no one can be orthodox on matters mystical unless he agrees entirely with John of the Cross. Now I have the greatest admiration for the sainted Carmelite, his ways and his works, but I have never been able to see the necessity of proving identity between the doctrines of some of my favorites, such as Bernard and Ignatius and Francis de Sales, and that of the Spanish Doctor. I remember trying to point out the *positive*—and, to me, the more practical, appealing and psychologically attractive—method to a Carmelite who had preached the *nadas* rather strenuously throughout an entire retreat. As proof that flight from creatures leads to the Creator, he had used the illustration: "The farther I get from Louisville, the nearer I come to Gethsemani." Which is true enough. But when I said: "Father, don't you see that the nearer I come to Gethsemani (God) the farther I get from Louisville (creatures)? And don't you see that thus I have my 'face to the sun,' that I am centering all my attention on Him who is Love and not focusing it all on my very unlovely self?" You may page Mr. Ripley, if you will, but he said he could not see it! But surely you can see why I label the article in *Cross and Crown* by the able Fr. Menendez-Reigada, O.P., "refreshing." You may also see why it urged me to tell you about *Scala claustralium*.

To some of you I know this little treatise will be as welcome as the cool breeze that comes to us on a July day tanged with the sea. For not once does the author dwell on the "obscurity of naked Faith," "the brilliant blackness of the light of God," "the ray of darkness that illumines our souls when God acts"; nor does he speak long on the "desert of desolation" we will have to cross: "those arid wastes that border the promised land of contemplation." Nowhere will you find him insisting that we "stop the noise of our intellects, imaginations, and memories and rest content with the vague, misty, undefined, indefinite and indistinct, the confused, general knowledge of God that is in our intellect and the similar love that is in our will."

Far be it from me to be harsh with any of our young writers, but I must say that most moderns read as they run. Doing that with

some of the recent books, which are little more than echoes of John of the Cross and Teresa of Avila—and echoes seldom clarify the original sound—one could very easily conclude that progress in prayer is made only when one is unable to pray; that one is increasing in knowledge and love of God only when his or her knowledge and love have become "obscure, misty vague and hazy."

Do I have to tell earnest priests and religious who are anxious to make real progress in intimacy with God that our every act of Faith is obscure? that all our knowledge of God in this life is at best "part-knowledge?" Did not the greatest of mystics say: "Now we see through a glass in a *dark* manner. . . . Now I know *in part* . . .?" Yet, when we kneel before God in the Blessed Sacrament we don't feel that we are in *blackness*, do we? Almost the youngest child in our lowest Catechism class can tell us that "God is a spirit and cannot be seen with bodily eyes"; that "a mystery is a truth that cannot be understood fully by the human mind." And therein the child in simple language has told us that God is incomprehensible. Let us rest with that fact. Why magnify the obvious with continual reference to the "vagueness of our knowledge of God" in infused contemplation? Why lead anyone to the inference from our clever poetical phrases that God is completely ununderstandable, unintelligible? Trent and the Vatican tell us differently—so does everyday experience.

But to return to our "ladder." The practical question it poses for us is: do we read enough of the *right* matter in the *right* manner? It has often struck me as significant that genuine mystics and real contemplatives were numerous in the days before Gutenberg. My monastic ancestors took the Scriptures and the Fathers for their steady diet; but they "Fletcherized." That is, they read in what has come to be called the Cistercian manner. The author of the *Scala* gives a good example of that method in his illustration on "Blessed are the clean of heart. . . ." It is *meditative* reading.

We should read only what is calculated to nourish our souls, deepen our knowledge of God and self, inflame our hearts with love for Christ and His members. We should read slowly, reflectingly, prayerfully. That means we take a book as from God, look upon it as an actual, external grace, open it in His presence after having called on the Holy Ghost; talk to Him as we read, discuss the contents, beg Him to enable us to understand and render

practical the pages we cover. That is *lectio divina* as advocated by St. Benedict, done in the manner inculcated by the Cistercians. You can guess the results: almost instinctively we are begging God for more light and more love, importuning Christ for the specific graces we need to "put off the old and put on the new." Our reading becomes meditation and the prayer of petition. The fourth step—if we are "loyal and courageous"—will be made!

But perhaps I make it sound too easy and too sudden. Let me not mislead you. I am showing you *another* way, not necessarily a *shorter* or an *easier* one. To do that would be to contradict the author of the "Ladder." St. Bernard said: "If there are amongst monks contemplatives who imitate Mary, they are not to be looked for amongst the novices. . . . They are found among those who, after a *long* co-operation with grace, have arrived at a better state wherein they are less occupied with turning over and over the sad picture of their sins than in making it their joy to meditate day and night on the law of the Lord, without ever being able to have enough of it" (italics mine). No, the ascent of the mountain is long and difficult. We have to be ascetics before we become mystics. We have to be purified before we can see God! But there is a *positive* method of approach, and we can climb *singing*. The "Ladder for the Dwellers in the Cloister" proves that.

Throughout the composition of these few paragraphs I have been haunted with a fear lest any think that the measuring rod for a man or woman of God be contemplation. Never! The question the real priest and religious asks him or herself is not "Am I making progress in prayer?" but "Am I becoming better?" Not "Am I becoming a contemplative?" but "Am I growing in intimacy with Christ?" Not "Am I becoming a mystic?" but "Am I acting like a Christian?" The great measuring rod by which to judge virtue and evaluate sanctity is *devotion to duty*. And since we priests and religious have one paramount obligation—that of growing in intimacy with God—I can sum up this entire paper by saying I think all of us live *for* Christ, but the mistake many of us make is failing to live *with* Him. The use of *Scala claustralium* will enable us to correct that error.

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HOW CAN WE TRAIN FOR LEADERSHIP?

We have frequently stressed the great need for leadership, and the effectiveness of what we called the service of eminence. Those who surpass others by hard work, perseverance, and a definite objective of service, acquire a special influence and leadership, sometimes out of all proportion to the degree in which they excel their fellows. Thus small groups, at the top, tend to control public opinion in the professions, the arts, and even in commerce.

Unfortunately the due proportion of Catholics is lacking among these leaders. Many reasons have been brought forward for this comparative lack of Catholic leadership, and want of the service of eminence. But what are the true causes? And what can we do to encourage our young folk to strive for eminent leadership.

To begin with, is it not possible that our Catholic people get a false idea of the meaning of humility? Humility, to them, means a certain diffidence, a disinclination to become prominent, a shrinking from responsibilities. This tends to put a damper on the ambitions of the young, to make them think they will be better off in an obscure position.

The truth is, of course, that real humility has quite a different effect. When there is a question of good to be done or evil to be prevented, the truly humble man goes forth fearlessly and labors intensely, regardless of his personal advantage or disadvantage and in spite of difficulties, weariness and discouragement. Humility, to quote the great theologian "Is the love of God carried to contempt of self, while pride is the love of self, carried to contempt of God." To be humble, therefore, means to count one's self as nothing, and God and His service as everything. The truly humble man does not seek to be thought humble by others, nor does he affect the pretense of humility. He is, in his own self, nothing; and God is everything. Therefore, hard work, disappointments, criticism, rebuffs, failures, the want of appreciation, the jealousy and antagonism of the good, cannot keep him from doing his best, perseveringly. Any one who, with good sense and faith, does his best perseveringly, will achieve a measure of the service of eminence.

It is true that even a really humble person willing to pay the price of contradiction, opposition, and hard work may not always

achieve great success in leadership, so as to render what the world calls the service of eminence. Other circumstances over which he or she has no control may block even the best-intended efforts. But generally speaking, out of a fair number of really humble persons who do their level best in the face of all difficulty, some at least will arrive at a good degree of this precious service. The others will at least have the merit of trying.

From this viewpoint it is extremely important to explain clearly to our young people what humility means, and what it does not mean. They should be taught by examples how men and women with moderate talents and opportunities have rendered great service to God and the state by becoming truly humble, so that they can pass undiscouraged through all obstacles and trials, and do their level best to help and serve. It is very important to emphasize the fact that everyone, in his or her degree, can render eminent service. Those who have great talents may rise to the very top if they work hard and perseveringly. But those who have less ability can multiply their efficiency, through hard work and intelligent planning.

Another obstacle to the service of eminence is sloth, or just plain laziness. Sometime ago I put the question to a very prominent Catholic, who himself had achieved a large measure of the service of eminence, "Tell me," I wrote, "since you have had so much experience, and know so many people so well, what is the reason that there are so few Catholics, comparatively speaking, who render eminent service in your own or other spheres? Our people are intelligent, they have opportunity. But so few of them rise to the very top." He did not wish to entrust his reply to writing; but he talked over the telephone, to this effect. "I was very interested in your inquiry. It is something I have asked myself many times. The only answer I have is that the Catholics won't work hard enough. They want to live a quiet, easy life and the thought of devoting themselves entirely to a cause, working day and night, giving up their own ease and pleasure, does not appeal to them. The problem of securing more Catholic leaders is the problem of getting more of our talented and capable Catholics to work hard enough to get to the top."

Whether he was right or wrong in making this the chief cause of the failure on the part of Catholics to rise, in sufficient numbers,

to the service of eminence, there can be little doubt that greater industry, energy, and self-devotion on the part of talented Catholics would result in a great increase of Catholic leadership. "To scorn delights, and live laborious days" is a hard condition. Yet is it not required for worthwhile achievements in any line, and especially on the part of the followers of Christ, who declared that if any man wishes to be His disciple, he must take up his cross, daily, and follow Him?

The spirit of self-denial, and self-sacrifice, is an absolute requisite for worthy service. We have frequently remarked that a great need in many Catholic activities is more of the wood of the Cross and the iron of the nails. The spirit of voluntary self-sacrifice, the desire to give up and suffer for the cause of the Crucified is an essential part of fervent Catholic life. We can never forget that to be a Catholic leader is a supernatural vocation and therefore requires much grace, which is to be had by the willing imitation of Christ. Those who aspire to be great in the worldly sense live for the moment and seek immediate and material returns. But the true Christian, in order to do the work of Christ must live a supernatural life and practice supernatural virtues. Among these, willing suffering and loving self-denial are supremely important.

All the departments of Catholic lay activity need men and women who have this spirit of willing and devoted self-sacrifice. In a leaflet prepared for our Leafleteer series, published by the *Vista Maria* Press, at 8 West 17th Street, New York 11, N. Y., we wrote on the need of "Crossaiders," or Catholic men and women and even boys and girls, who will be generous in giving time, effort, money until it hurts, to further the cause of Christ who died for them on the Cross. "For them," we wrote, "religion is not an easy way to get to Heaven, but a path of love and loyalty to the Crucified. Why have not Catholics more influence in public life? Why do they not help more to spread their Faith? Why are the missions not more generously supported? Why is Catholic literature not spread more widely? Why do Catholic organizations languish and wilt? It is for want of more and better Cross-Aiders."

Another important part of the training for Catholic leadership and eminence is to give to our lay folk, beginning with the children at school, a due share of initiative and responsibility. The clear call

for Catholic Action from the late Holy Father, Pope Pius XI, and from his Holiness, Pius XII, clearly shows the mind of the Church as to the value and need of lay apostles, who, to use the remarkable phrase of Pius XI, will carry on the "share of the laity in the work of the hierarchy." Human nature being what it is, we can hardly expect the average American, energetic, ambitious, and capable, to be under constant tutelage, deprived of initiative and responsibility, and yet to keep up interest and participation in Catholic Action. Hence, while safeguarding the interest of the Church, and the rightful authority of her ministers, it would be well to give the lay folk as much scope as is prudent. Thus we can tap a vast reservoir of good will, energy, and accomplishment, and will powerfully supplement the work of the clergy.

Especially in our schools we have awaiting us immense possibilities of present accomplishment and of resources in the future. The millions of Catholic youngsters now in our Catholic educational system could, if they were encouraged and directed, produce great results for the Church even in their present condition. They are energetic, intelligent, and have an overflowing fund of vitality and interest which could be used for Catholic Action without harm to their studies or training, and with great benefit to their Catholic formation. But our educational system, like most others at the present time, is so exacting on the teacher in its standardization and its set routine that it leaves little time or energy for directing and encouraging extracurricular activities. The teacher is intent on getting the pupils to a point where they will be able successfully to pass all tests and examinations.

Again, the requirements of discipline make the teacher insist on docility, conformity, and sometimes a rather passive compliance, which are not adequately offset by encouragements to personal action and initiative. We have been trying, for some time, to get our schools to inspire their pupils in working as Leafleteers. The small and easily-read leaflets above referred to could be circulated by the millions among the hundred million non-Catholics in our country who never go to church. If each pupil took ten leaflets every month to leave in the public conveyances or in telephone booths, or to hand to non-Catholic friends, this would result in a circulation of many millions each month. The very action of paying a penny or two a month for the leaflets, and then remembering to distribute

them, would be a precious training in initiative and interest in conversions. The pupils would take up the work with enthusiasm. But it has been found hard or even impossible in many cases, to interest the teachers in this form of training for Catholic Action. One can easily understand the reasons—among them the other preoccupations of the teachers, and the fact that so little stress is placed on this manner of training. But the fact remains that as matters stand the pupils in our schools will probably grow up and grow old and die as have previous generations of Catholic students, without, for the most part, even thinking of their share of the apostolate of conversions.

Another phase of Catholic Action which needs much greater encouragement is the apostolate of the pen. There is a great deal of talent among our Catholic students, and they industriously prepare many compositions for class purposes. But the thought of writing for publication, using their talents and education for the benefit of others, this they oftentimes miss. In a book called *The Training of Writers* we have stressed the importance of getting the prospective author to write for publication, not merely as an academic exercise. There is a world of difference between writing merely for the teacher's eyes or the classroom's ears, and writing with the hope that one's thoughts will appear in print. Experience has shown that even in the classroom, boys and girls can be stirred to enthusiasm for writing for publication. The distant possibility that what they write may be printed and read will encourage them to try to become writers, and not seldom to succeed, according to their talent.

Not only in our schools, but in Catholic lay organizations, especially those for the young, there is a wide opportunity for training for the service of eminence. When, many years ago, the present writer was appointed to found a sodality magazine, and to launch a special movement for sodalities, we chose the name *The Queen's Work* for the sodality publication, because it was to encourage and inspire the members of the sodality to work for the Queen of Heaven, for personal holiness, the help of neighbor, and the spread and defense of the Church. The term "Catholic Action" had not yet been proposed by the Holy See as a rallying cry for the lay apostolate, but it was Catholic Action in substance that *The Queen's Work* was destined to promote. If the sodalities take up

and carry on the work of the inspiration of their members, and their encouragement to the service of eminence, they will indeed do a most precious service in honor of their Queen, and render priceless aid to Catholic Action.

These remarks are not meant to detract in any way from the splendid support which many of our Catholic laity give to the Church. But this is a hard age, with tough problems and terrible responsibilities. We need every particle of Catholic energy, initiative, and self-sacrifice which can be mobilized on the side of Christ and against the enemies of God. This great country, full of resources, with a people unsurpassed for intelligence, ingenuity and capacity for action, is the hope of the world, and the Catholics in America are the hope of their native land.

Surely we must face facts as they are, we must inventory and realize all our possibilities and responsibilities, we must mobilize our people for the service of eminence, each within his or her own sphere and capabilities. It is the eleventh hour. There must be a new crusade against an enemy more deadly, more implacable and threatening, and, alas, far more successful, up to the present time, than were the Mohammedans who threatened Christendom of old, and were answered and checked by the Crusades. A new crusade is called for against atheistic Communism and all other forms of irreligion and tyranny, against the social inequalities and injustices which are the food on which Communism waxes fat, against all the anti-Christs and anti-Gods of today. That crusade can be led only by Catholics who have the courage and self-sacrifice to prepare for and to render the service of eminence.

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". . . AND I WORK"

PART II

II. FALSE PURPOSES OF WORK

Duty is essentially the obligation of making use of actions, especially of work, as means to their right end. It is the end of those means and of duty, to which reasonably we must go in determining right and wrong in human conduct. From this, it is plain how illogical those are who write on ethics, like G. Simmel (1858-1918) in his German *Introduction to Moral Science*, that man's purpose is mere work and activity for itself, "energism"—intellectually bankrupt and despairing "change for the sake of change." As lief, say the purpose of a journey is merely to go, but not to arrive anywhere. Simmel well knew that, if he could find a Supreme Purpose for all our work's finite purposes, all his bewildering difficulties as to the rule for moral right and wrong would be over:

> If you could only discover a final end for the will, you will have discovered that which gives to the endless teleological series [of human purposes] a meaning and a content. Until you can discover that end, you can always ask: Why ought I wish this or the other purpose? But if you can discover the Supreme purpose of the will, then that question has no longer any meaning.

> Think you, mid all this mighty sum
> Of things forever speaking,
> That nothing of itself will come,
> But we must still be seeking?

Simmel sadly answers "Yes" to Wordsworth (*Expostulations and Reply*).

Ed. von Hartmann (1842-1906) in his *Ethical Studies* sees the import of the final end of man, which he, with nearly all modern philosophy, does not know: "All such ends [goods of the individual, of the family, and of the State] are all but means to the final end of the universe; and their relative value and the value judgment, to which they give rise, must be determined by their relation to their final end."

Followed in this by later evolutionists, Kant (1724-1806) contends that the ultimate end of man's working is to go on progressing indefinitely, also in the next life. But endless progress is just what it says: progress without an end or purpose, endless development by work of means which have no end, like a mechanic who makes a machine with which he is to make another machine, and so on indefinitely. Only machines are made, but no product, only means and no end. Without an ultimate end, how can Kant or anyone know that we and our work are progressing? For, only the end makes progress possible. If you are not going to any destination, you cannot progress. It is plain frustration of self and of our work to improve means continually, only to improve more means, like a squirrel in a revolving cage, climbing only to keep on climbing.

Schleiermacher (1768-1834) and Wundt (1832-1920) and many "utilitarians" who hold exclusively altruistic views of the final end of working and of living, believe that the goal of each person's existence is wholly outside himself in the betterment of others in society. But we must observe that if everyone is better only because he makes others better, our goodness is outside ourselves, and no one is better himself. We are, in fact, better not by the result of our work in others, but by its result in ourselves.

Thus, all ultimate ends assigned to man and his work, besides the glory of God which each works in his own perfection, are not only bad ethics, but also moronic logic. So great is the destiny of man and his work that God did not make him *en masse*, as He made the rest of creation. With divine concern, God made man "one by one," as Origen (A.D. 185-255) notes in his Commentary on St. John (III, 28), by creating and moulding each soul in its own personality. In the realization of "this dignity of his substance," man is freed from his subjection to the material in his work. He is greater than the stars. His soul, as St. Thomas says, is not so much contained by the world, as containing it in his knowledge and free choice.

Hardly a more stupid view of the value of life can be imagined than that of many otherwise intelligent men, namely, that value is "in the quest and not in the finding." This is not true, despite its frequent affirmation, even of fishing or hunting; in which the finding is the value. Who would go fishing or hunting, if he thought

that there were no possible finding? Robert L. Stevenson, like perhaps the majority of the intelligentsia, expresses the abyss of pessimism in apparently enthusiastic words.

> O toiling hands of mortals! O wearied feet, traveling ye know not whither! Soon, soon, it seems to you you must come forth on some conspicuous hilltop, and but a little further, against the setting sun, descry the spires of El Dorado. Little do you know your own blessedness, for to travel hopefully is a better thing than to arrive, and true success is in labor.

Purpose and Pessimism

> The world's no blot or blank:
> It means intensely and means good.
> To find its meaning is my meat and drink.
> (Browning, "Fra Lippo Lippi")

The fitting final purpose of man and his work is the sole basis of vital optimism: the purpose of individual and social betterment of his human nature, the purpose of the "Natural Law," whereby he attains both eternal beatitude in the possession of the infinite Good, and the glory of God in the reflection of his Creator's will and nature. An adequately remunerative purpose for his work is man's optimism in his working; no purpose is profound pessimism. For the purposeless materialist there is only "work, work, work"; there is no goal of humanity; history for him is only the beat of the rising and falling wave of human events on the shore of time, with no ideals, because it is all inevitably predetermined and because it totally ends with this life. For the materialist, there is no better or worse society of man, since there is for him no norm of good work, or of good man, or of good society.

In scholastic philosophy, man is, in his action and work, a "terminus from which" his work flows, because he is a perfecter in being intelligent and free; man, in his perfection, is the "terminus to which" his work and the action is directed, because he is perfectionable in being intelligent and free. Man's nature is the immediate purpose of his action; and man's nature is the means to that purpose, in which he attains the final purpose of all things: God's glory in man's free and understanding reflection of God's will and nature.

Thus, the ordinary human life is as great as the extraordinary.

A man is wonderful, not because he is seven feet tall, or phenomenally intelligent, or because of his father, or of his extraordinary circumstances; but because he is a man. The more a man he is, the more wonderful he is. Lives of labor, marriage, family, which are never mentioned in the newspapers, moral and religious lives—not the iridescent putrescence of wealthy idleness, self-protruding revolt against the Natural Law, and supercilious agnosticism—are the chivalrous epic lives. The greatness of an ordinary human life of labor: this is the discovery which the world has to make, a greater discovery than that of America, a discovery like that of Chesterton's English sailor, who after weeks of sailing, discovered what he thought to be an unknown people on a fair island; which proved to be England itself, to which he had unwittingly returned.

Work is not the Purpose of Working

Healthy life without labor is worthless; but a thousand times more worthless is a life crowded with work which has no mind-satisfying and heart-filling purpose. Man loses his dignity in his own eyes, which is the only real loss of dignity, when he loses respect for the purpose of his activity. The final cause, the purpose, of an action is the most powerful and most estimable of all causes of activity; it moves all other causes and endows them with all the value which they have. Destroy purpose in action; and you nullify the action's meaning. Borne and Henry in their *Philosophy of Work* note this: "The workers from the National Workshops, who were set the task of wheeling about soil on the Champs de Mars just to keep them employed, were not slow to become the rioters of June."

Inhuman is the Faustian principle (I, 1): "In the beginning was action, not the Word." In the beginning of all human and divine action is the Word, Logos, Wisdom, the contemplated purpose of action. So strong is our nature's instinct to create good as the purpose of our work, that it is torture which devastates the soul, to realize that one's life of labor is a purposeless life, wholly in vain. It is hunger for work as a medium of self-respect that makes unemployment so tragic. But to feel that one's life is without purpose, and consequently of no importance, is even more demoralizing and destructive of character. Under penalty of a

deeply disturbed psyche, one must have the sense of purpose and importance in his work.

Mythology has wished to personalize the extreme of human anguish in Sisyphus, toiling in conscious futility. He was condemned to roll a huge stone to the top of a high hill, so that when he neared the top, it hurtled to the bottom; and he had to begin his labor again for all eternity. The essence of thinking life is worthful purpose. Rob man's work of its purpose, and you rob it of its humanity. Labor without purpose is torment and a sort of suicide of the spirit of man, because it is the voiding of his life of the spirit, which must be purposeful. Dostoevski portrays this life of acute torment of purposeless labor in his convict, compelled to move tree trunks with exhausting effort to a certain spot and then to move them back again to their previous place, with no other purpose than to make him labor to utter exhaustion. Human nature turns away from the objective insincerity and rather pitiful starkness of Carlyle's purpose of human work: merely to work:

> Every pitifulest whister that walks within a skin has his head filled with the notion that he is or shall be, or by all human and divine laws, ought to be happy. Happy, my brother? First of all, what difference is it whether thou art happy or not? Today becomes Yesterday so fast, all Tomorrows become Yesterdays; and there is no question whatever of happiness, but quite another question. It is, after all, the one unhappiness of a man, that he cannot work, that he cannot get his destiny as a man fulfilled. Behold the day is passing swiftly over; and the night cometh wherein no man can work. The night once come, our happiness, our unhappiness—it is all abolished, vanished, clean gone, a thing that has been.

A variation of the materialistic meaning of work is that of the behaviorist and of the common garden variety of evolutionist who hold that there is no purpose but only chance in nature. Work means to them a mere sterile changing of things, a change in the form of energy and of matter. This view of life is the background of prevalent widespread pessimism, especially of the educated; it is the pessimism of Tolstoi, who would have man get rid of his possessions and dig in his vegetable patch for the mere sake of digging.

Strongly as we assert with the Communist, and with much more reason, that work is a universal vocation, equally strongly,

and for the same reason, we reject the debasing Communist dogma that work is the whole of human destiny and value. Work is a means to an end; and, as means, it cannot usurp the place of the end of living. Here, Communism, as well as all other false philosophies of life, proposes the degradation of human life in the very means of living: work, which they mistake as the end of living. Means have their whole and sole *raison d'être* in their end. If means have any worth, it must be the worth of their purpose.

The Temporal Product of Labor is not its Main Purpose

Much less can love of work's material product be the norm of morally right and valuable living. God's glory and will in the worker's human perfection, the ultimate and fundamental purpose of work, is the only norm which must determine right and wrong, value and frustration, good and evil. You are not paid for your labor until God pays you. Money payment is only means to labor on.

Labor has its value not in its product nor in its money value, but in the purpose of the laborer, who really is the product of his labor which works perfection in him, while the so-called product of labor is really its by-product. Only in this sense must we "Get work! Get work! assured that it is better than what you work to get" (Browning). The materialist not only abandons the supernatural in man, but also devastates the natural human in him, when he values life by the value of produced matter, the sole value of materialism. "All his labor is for his mouth; but his soul shall not be filled" (*Eccles.* 6:7).

Anyway, materialism's valuation of work by the material product is the worst possible condition for material production; and the chief source of opposition to material progress is materialism. Free work requires a severe discipline of body and soul, motivated by spiritual reasons. If those reasons are absent, discipline in a democracy of work is impossible. The materialistic slave state of Communism establishes necessary discipline in work by the materialistic lash, starvation and rifle, while it recognizes the necessity of discipline of the spirit for free states' prosperity, by its policy of fomenting indiscipline among the workers of enemy free States, so that it may eventually force on them the gyves of inhuman materialistic discipline.

When the purpose of the worker or businessman is solely his product as wages or profit, he must conclude that the least work that a worker can do for the most money, is the standard of excellence in work. Thus the full purpose of work viewed as the product leads to all sorts of dishonesty, loafing, bribery, tax evasion, fraud, and unjust prices. Shrewd politicians and half-baked sociologists propose to the slow-witted people as their rights, more and more benefits for less and less work, while psychologists and philosophers lift off the "insufferable yoke of the Ten Commandments" and their discipline, salutary to mind, body, and spirit. Our materialistic professors tell our nation's youth that we have rid ourselves of God and of authority; and they can consequently offer only consciously ineffective reasons for spiritual discipline that proper work demands. Is it strange that the young do not believe in work, but in more and more rampant and outrageous crime?

A similar misunderstanding of the purpose of work is apparent in the bitter war, launched by the erstwhile monk, Luther, and by Calvin, on the monastic life and prayer as a life of idleness, because the monastery does not increase the goods of the world, because the monastery is not monetary, although it undeniably shares its goods with the poor. It is likewise undeniable that some lazy monasteries, but not the monastic life, merited condemnation—which, however, comes with poor grace, and poorer logic, from the preachers of salvation by faith without good works. Tilgher in his *Le travail dans les moeurs et dans les doctrines* lauds Luther: "On the rugged brow of labor, Luther places a crown. Work comes from his hand clothed in religious dignity." This apotheosis of work is devised in a mentality founded on the worthlessness of good works. "Faith without good works" is the illogical overture of the drama of Protestantism with its inevitable, illogical modern finale of good works without faith in any particular belief.

Apparently there are two reasons why the protestor against religious life would call monastic life idleness. First, he has never practiced it. Consequently, he is not aware of the strenuous energy and work of soul, mind, heart, and emotions needed by anyone who would properly live such a life. Secondly, he thinks that praying is idleness because it does not produce potatoes or other such material necessities. Such earth-bound sentiment arises

from the materialistic viewpoint which knows not the creativeness and the products of the spirit, both in earthly and in heavenly life. The religious life of prayer, adequately understood, is an indispensable *desideratum* for even the busiest material lay life, for it gives all exterior activity its soul and dignity; it raises man's actions from the temporal to the eternal, from the animal to the divine. *Qui potest capere, capiat.*

Development of one's mind in life-long study in purely theoretical science is waste of time to the shopkeeper; and prayer, unproductive of dollar values, is a waste of time to the critic of the contemplative religious. The contemplating mathematician, astronomer, philosopher, or poet, is not idle because only his mind and imagination are active "in fine frenzy rolling from earth to heaven." The foundryman moulding a carwheel, or the machinist turning it on the lathe, is not more a creator of values than is the poet who turns a poem on the lathe of contemplation, or the philosopher who moulds the truths of the mind and of the universe in the forms of reasoning principles. Much less is a religious idle, who moulds his personality in the fine form of a life of the vows and turns it on the lathe of prayer into conformity with its Model, Christ.

We must work to make a living; but making a living is not confined to making bread, clothes, or shelter; it is, above all, to make a living of the mind and of the will, to make a living of the spirit; and prayer is the bread, clothing, shelter of the spirit. The manner in which most people "make a living" is really a shirking of the true business of life; it is a childish absorption in infantile values, unable "to put away the things of a child." There is no more regrettable waste of life than its consumption for the sole purpose of "making a living." There is no point in living merely in order to live. Life is primarily for loving God and our fellows; we are to get our living only as a by-product of loving.

The Worker's False God: Efficiency

> Not on the vulgar mass
> Called "work" must sentence pass,
> Things done that took the eye and had the price;
> O'er which from level stand
> The low world laid its hand,
> Found straightway to its mind, could value in a trice.

But all the world's coarse thumb
And finger failed to plumb . . .
All, I could never be,
All, men ignored in me,
This I was worth to God, whose wheel the pitcher shaped.
(Browning, "Rabbi ben Ezra")

The automobile moves you faster than the buggy; gaslight is brighter than the candle; but these facts have human value only when put to human purpose, which gives them their value. The buggy and the candle are better for some human purposes and worse for others. The more valuable purpose they serve, the more value they acquire. Purpose is the form, the machine is the matter of the statute of human victory.

Human beings cannot be reduced to work mechanisms. It follows that the important improvement is to better human purposes much more studiously and eagerly than we seek to better machines. More valuable marble out of which we carve a poorly formed statue, is no improvement, but merely the greater pity, in the abuse of fine material. Bettered machines and worsened human purposes are just so much the greater calamity, as we have tragically experienced with the Nazis and Soviets. Both those who adore and those who damn the machine are wrong. The machine is valuable as its purpose is valuable.

Stakhanovism, or ever-increasing productivity, cannot be a religion, as not a few try to make it. Not how much we produce, but why we produce, is the measure of our sanctity and nobility. Stakhanov, a Russian peasant who became a miner of coal, drilled out the normal seven tons in six hours. One day he got the idea of making a record by better management of his crew; and he succeeded in avoiding stops in his drilling so that during six hours he managed to produce 112 tons of coal—sixteen times the normal production. Soon he reached the record of 227 tons. Emulation, fostered by the Soviet newspapers, spread throughout the mines; and a mining crew was reported with *éclat* to have produced 794 tons in a day; another 981 tons; finally, under favorable circumstances and with more mechanical help, the total of 1466 tons was reached. *Per transennam*, this adoration of production for production's sake, brought to this country by Badeaux,

was followed with justified alarm by American workers' unions, who had visions of sweatshop piece-work as its consequence.

The Russian political leaders were enthusiastic for Stakhanovism and spread it among the other industries of cloth-making, beetroot-producing, car-building, etc. Communist writers proclaimed the tidings of great joy, the advent of the Superman, who would make Russia abound in food and wealth—not realizing that Russia was a nation founded on rigid equality of all men, amongst whom a Superman should be liquidated. Stimulation of product also necessarily led to abandonment of otherwise impossible ideals of non-profit economy. Incentives of large sums of money and plentiful notoriety were the distinctions of the new class of Supermen in a supposedly classless society.

Not a few theoretical believers in the Christian values of work, by their practical thinking and ambition, have subscribed to the Soviet confession of productivity for its own sake, work as worship of the god, Efficiency. They think that success in life is temporal success and achievement in work. Smart as they are in some ways, they are so stupid that only in the dusk of old age's disillusion do they become aware of the experiences of Ecclesiastes (2:10, 11) as to the vacuity of work, valued for itself, and of what work can give on earth:

> And I esteemed this my portion: to make use of my own labor. And when I had turned myself to all the works which my hands had wrought and to the labors wherein I had labored in vain, I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun.

Nothing fails like success sought as the sole purpose of work. Even those who have founded their lives on eternal values may forget that "Man shall take nothing with him of his labor" (*Eccles.* 5:14), when they overlook the plain will of God in the clear duty of love of others or of obedience; when they proffer, instead, principles of economy, efficiency, usefulness, assertion of one's rights, and even of such spiritual objectives as zeal for souls. One thing God desires, and nothing else; one thing is the sole purpose and the sole worth of productivity: God's august will. To do even spiritual work against God's will is less sensible than to carry at great labor an enormous quantity of salt water to the

sea. Nothing comes of it. God does not want anything, even spiritual products of work, besides His will. To those who make the product, material or spiritual, the exclusively total purpose of their work, we may well apply the words of Thoreau: "Most men would feel insulted, if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now."

Even though one became so efficient that he could throw three times more stones than anyone else, back and forth over a wall, he would not be any the more noble nor would his work be of any the more worth.

It is this same doltish valuation of labor for its product, that leads otherwise good persons to be selfish or even unjust towards others for the sake of their own efficiency, which they profess to be seeking as the glory of God. Of such really very inefficient worshippers of efficiency, Wisdom says (4:4, 5):

> If they flourish as branches for a time, yet standing not fast they will be shaken by the wind; and through the force of the winds they shall be uprooted. For their fruit shall be unprofitable and sour to eat and fit for nothing.

Labor which is unsuccessful in its results, but which includes the great success of sacrificing some of the work's success out of consideration for others, is a rare masterpiece of success in the eyes of Him who truly looks on perfection in the love of our neighbor as perfection in love of Him. "I turned me to another thing," observes Ecclesiastes (9:11), "and I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skillful. . . ." Success requires more than swiftness, strength, learning or skill; it consists in doing what is to be done in the way God wills it.

There is labor useful only in satisfying the needs of time; but it is totally useless unless it satisfies also the needs of eternity. "Labor not for the meat which perisheth," Christ admonishes, "but for that which endureth to life everlasting" (*John* 6:27). Too many are the earnest workers who are more or less oblivious that all work is for everlasting persons, that all ending things are

for unending persons; otherwise they would not so often sacrifice immortal persons to temporal work by which the things are produced. "Thou art spent with foolish labor," God says to them, as Moses said to the Israelites (*Ex.* 18:18). All of us would do well periodically to reorient our work in purity of intention, away from the product towards God's will and towards love of our neighbor with whom we are co-workers—away from our unconditioned ambition for personal success.

Wealth is not the Purpose of Work

Puritans, with their background of Calvinistic belief in the "total depravity" of man's instincts, held rather illogically that the spending of money, and idleness, are wrong because we like to follow these instincts; and yet by working hard and by saving their money, they became rich capitalists—which also is a satisfaction of instinct, namely of ownership and its consequences. Wealth and material success were Puritan signs of predestination; but we shall with difficulty find that doctrine in Christ's teaching. This sort of asceticism was practiced by Dives and it leads to hoarding and stinginess as the end of living, often with heartless exploitation of the worker.

In the bank of life's values, gold is counterfeit; at most, it is a means-value, never an end-value. Basic reason tells us that, even for this life, economy cannot be an end in itself; as such, it is inhuman and perverse. God is not a millionaire who scatters shining dimes amongst mankind and makes the purpose of human life to be a scramble after as many of them as possible.

(To be continued)

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THE STATUS OF A CONTROVERSY

During the past year *The American Ecclesiastical Review* has been privileged to carry statements by two distinguished American theologians on one of the most important doctrinal controversies of our time. Fr. George W. Shea wrote in the September issue defending the teaching on Church and state generally offered in current Catholic manuals of sacred theology and of public ecclesiastical law. He gave special treatment to one of the key theses in this teaching, the assertion that the state has always the objective obligation to accept and profess the creed, code, and cult of Catholicism and that, "where the objective duty is sufficiently known, the duty is subjective as well."[1]

Fr. Shea recognized Fr. Murray as an outstanding spokesman for those Catholic writers who oppose the more commonly accepted teaching on Church and state. He remarked that Fr. Murray had based his own position on the contention that the liberty which the Church seeks for itself in its relations with the secular powers does not demand any such profession of Catholicism as the "religion of the state" from these secular powers, at least in the case of the modern democratic states. He took cognizance of the complexity of Fr. Murray's teaching on this point.

> To be fair, Fr. Murray has not simply assumed the truth of this premise [that the theological necessity or non-necessity of "the religion of the state" depends solely on the latter's necessity or non-necessity for the freedom of the Church]. On the contrary, he has made valiant efforts to dispose of various conceivable objections against his major premise, i.e., arguments wishing to vindicate the theological necessity of "the religion of the state" whether the Church's freedom be at stake or not.[2]

It was Fr. Shea's belief that Fr. Murray had not given sufficient attention to one type of proof which has actually been used to show that the state has always at least an objective duty to accept and profess Catholicism as its own official religion. This demonstration is based upon a twofold fact: the truth that societies as well as individual men are obligated to worship God according to the direc-

[1] *AER*, CXXIII, 3 (Sept., 1950), 167.
[2] *Ibid.*, 164.

tions of the true religion, and the no less important truth that Catholicism is the only true religion. Fr. Shea devoted the body of his paper to this proof, and to the pertinent pontifical statements on this subject.

Fr. Murray divided his rejoinder to Fr. Shea into two sections. The first part outlines Fr. Murray's teachings on the "religion of the state." The second attempts to refute the argument Fr. Shea had employed to support his own position.

There is no need to stress the importance of this controversy. That importance is self-evident. In the event that Fr. Murray's teaching is true, then it would seem that our students of sacred theology and of public ecclesiastical law have been sadly deceived for the past few centuries. They have been told that the state has an obligation to worship God according to the precepts and the rites of the true religion. According to Fr. Murray, however, the state's only permanent obligation in the line of religion is something far less exacting. "I am inclined to say," he tells us, "that the only form of *cura religionis* on the part of the state that is inherent in the line of political relationship is the *cura libertatis religionis*, which, in the hypothesis of the founding of the Church, must extend itself to a *cura libertatis Ecclesiae*."[3] And, although this thesis is only something which Fr. Murray seems inclined to accept, it is the basis he uses for the elaboration of his own teaching in the first section of his article.

It is Fr. Murray's contention that a state is not obligated to accept and profess the Catholic religion officially if it can afford the Church the liberty the Church desires apart from such acceptance and profession. The whole tenor of his article shows that he is speaking about an *objective* duty. The books of public ecclesiastical law, so little admired by Fr. Murray, and the theological treatises that deal with the same material, teach very clearly that there is no *subjective* duty on the state's part to accept and to profess the Catholic religion officially except where the existence of the objective obligation is recognized, in civil societies that may properly be designated as Catholic. These writings hold that in states composed of citizens of different religious persuasions, it is impossible and it would be imprudent to have the state itself profess Catholicism.

[3] Fr. Murray, in *AER*, CXXIV, 5 (May, 1951), 327-52.

Fr. Murray differs from the authors of these works in making this situation (admittedly the more common one in the present day world) the standard for the conduct of the state. The state as such has no obligation, as he sees it, to profess Catholicism, to make the one true religion of God "the religion of the state." When, during the course of history, some states made such a profession, they acted, according to Fr. Murray, because this seemed at the time the best course to follow in insuring the freedom of the Catholic Church. He holds that the Church itself first accorded only a sort of tolerance to this procedure, and that the tolerance was replaced by enthusiastic support only when an atheistic philosophy opposed the establishment of Catholicism as "the religion of the state" as part of an effort to destroy and enslave the Church itself.

It would be very interesting to know when it was that the Catholic Church gave nothing more than a grudging tolerance to the thesis that the state should accept and profess the Catholic religion. It would not be too difficult to show that the Church has voiced complaints against states which actually did accept and profess Catholicism as "the religion of the state." It would likewise be easy to indicate the existence of abuses in the state's profession of Catholicism, abuses against which the Church itself protested vigorously. Up until now, however, we have no information which leads us to believe that the Church would have preferred to have civil societies or states composed of Catholics and governed by Catholics remain indifferent towards all religious cults, rather than accept and profess Catholicism itself officially.

Fr. Murray refuses to see, in the proposition "the state has an objective duty to accept and to profess the Catholic religion," anything more than the application of a principle. This proposition would hold true, according to his theory, only in the event that, in certain particular cases, the political structure of the state was so constituted that an official acceptance and profession of Catholicism by the state would be considered requisite for the preservation of the Church's freedom. He teaches, on the other hand, that the state, precisely as such, has no obligation to accept and profess Catholicism officially. Thus he has reversed the traditional teaching on this subject. According to the manuals of public ecclesiastical law and according to the theological texts that deal with his matter, the objective obligation for the state to profess Catholicism

exists always, but this does not beget a subjective duty except in those states where the existence of the objective obligation is realized. The theory propounded by Fr. Murray holds, on the contrary, that the state as such has no obligation in this direction, and that this type of procedure becomes necessary or helpful only in those particular circumstances in which it appears that the freedom of the Church cannot be otherwise protected.

To support his position, Fr. Murray appeals to the statement that "the institution of the state-church was an adaptation to a particular historical context."[4] This statement is, unfortunately, somewhat ambiguous. Most people, hearing the expression "state-church," will be inclined to think of religious societies like those of the Anglicans and the dissident orientals, organizations completely subordinate to the state itself. Since these organizations are always separated from Catholic unity, an expression or term which applies primarily to them is hardly a fitting designation for the Catholic Church in a country which officially acknowledges Catholicism as the one true religion.

The expression "state-church" occurs at least nine times in Fr. Murray's article. More troublesome is the term "institution," which is found fifty-eight times, while such derived forms as "institutional," institutionalized," and "institutionalization" appear sixteen times. The variety of objects which are represented as "institutions" must necessarily introduce a certain element of vagueness into Fr. Murray's exposition of his thesis.

Ambiguous also is the claim that "the Church can, if she will (and if Catholic thinkers clarify the way for her), consent to other institutionalizations of Church-State relationships and regard them as *aequo iure* valid, vital, and necessary adaptations of principle to legitimate political and social developments."[5] Obviously, there is and there can be no limit to the number of individual arrangements on the part of various states for dealing with matters of religion. The Church can do its work for God in any of these states where it is left in peace. Nevertheless, the fact remains that any of these individual arrangements of relations between the Church and the state in no way cancels out the obligation by which the state, like every other society and every individual human being, is objec-

[4] *Ibid.*
[5] *Ibid.*

tively bound to worship God according to the precepts of the true religion.

The Catholic principles which tell of the state's obligations are never going to be modified by the conduct, good or evil, of any civil society. It remains a fact that the state is bound to worship God. It likewise remains a fact that the only religion that is true and objectively acceptable to God is the religion of the Catholic Church. When the citizenry of a state remain unaware of this obligation, the objective duty still remains. In exactly the same way, the true necessity of the Church for salvation is in no way modified or negated by the fact that there are individuals who remain unaware of that necessity through no fault of their own.

There are many ways of acting according to the principles which show the necessity for worship on the part of the state. The way in which the modern state would fulfill its obligation in this direction might very well be, and most probably would be, quite different from the way in which older states accomplished the religious duties incumbent upon them as states. The method is not important. The principle is important. The application of the principle may be termed an "adaptation," but only with the understanding that this term in no way implies a changing of the Catholic teaching itself.

It would appear that much of Fr. Murray's anxiety to overthrow the teaching of the manuals on this question is due to his belief that the usual theses on this subject in some way injure the Church's reputation. Speaking about the debate in which the theses of the traditional authors are sustained, he tells us that "One unfortunate result has been that in the popular mind the Church, which is the home of freedom and the last bulwark of the rights of man, has become identified, not with freedom but with governmental coercion."[6]

It is true, of course, that the ranters who are now campaigning against the Church in this country can use as a weapon against the Church the Catholic assertion of the state's objective duty to worship God according to the rites of the true religion. It is also true, however, that this is by no means the only Catholic teaching which can be twisted and misstated, and then set forth as a motive

[6] *Ibid.*

for hatred of Catholics and their Church. The men who labor for the overthrow of America by striving to turn the more gullible non-Catholics against their Catholic fellow-citizens use distortions of many Catholic teachings and of many Catholic dogmas for their own ends. Still, the fact that these teachings can be twisted and misstated is no reason why the truths themselves should be abandoned or soft-pedaled. The truth of the matter is that no coercion whatsoever can ever be used, according to the divine teaching of the Catholic Church, to force a man into membership in this society. Those who examine the doctrine in question, as it is contained in the Catholic books *de iure publico*, are very well aware of this fact. Those who impose upon "the popular mind" in such a way as to persuade it that the Church's teaching on "the religion of the state" involves such coercion are simply slandering their fellow-citizens and defaming the Church of God.

Fr. Murray seems to be under the impression that the Catholic books *de iure ecclesiastico publico* are in some way distasteful to his fellow-citizens. He speaks of some hitherto unknown American who has spilled tears in reading works of this sort. His opposition to this literature as a whole is somewhat disturbing. It is hard to believe that any Catholic could be convinced that an entire section of Catholic teaching about the Church itself could be so imperfect.

The most important feature of Fr. Murray's article is his plea that the state, properly speaking, cannot perform an act of religion at all. He speaks of the state as "a set of institutions" and as "a symbol."[7] He is using the terminology of anti-scholastic theorists of law when he describes this entity, and there is always the danger that his readers may take his words according to their scholastic meaning. If the thing called the state were merely what the scholastic theologians and philosophers call a symbol, or if it were merely a group of institutions, then, of course, it could not be said to be under any obligation at all. There would be no such thing as right and wrong with reference to a state.

Fr. Murray is also convinced that "An immediate illation from the order of ethical and theological truth to the order of constitutional law is, in principle, dialectically inadmissible." By the use of this statement he hopes to prove that, despite any objective obligation to worship God on the part of the state, such obligation

[7] *Ibid.*

could never enter the constitutional sphere. The constitution of a state cannot be affected by arguments from ethics and theology, according to his theory. He proves his contention by the statement that such an illation "depends for the validity of its conclusion on the mediation of an historico-social middle term."

In other words, the state's objective duty to worship God according to the precepts of the true religion could never have an effect on the constitution of the state because it would always be a question of a particular state, and a particular constitution. Obviously different states would accomplish that same duty in different ways. As long as their work in this direction remained within the ambit of "worship according to the one true religion," they would be performing the duty incumbent upon them. The old monarchies which tried to do this work of worship (and which doubtless failed to accomplish many another duty of justice) tended to fulfill their obligations in one way. Modern states may well try in another.

Thus it is difficult to see how Fr. Murray's contention can be taken very seriously. If it be true that "An immediate illation from the order of ethical and theological truth to the order of constitutional law is, in principle, dialectically inadmissible," then it follows that an immediate illation from the order of such ethical and theological truth to the realm of any other field of human activity would be "dialectically inadmissible" also. Precepts, after all, can only be obeyed by individuals or by societies with definite historical backgrounds and cultural limitations. If individuality and a position in history were to be taken as grounds for exemption from duties based on ethical and theological truths, then there would never be either an individual man or an individual society bound to the performance of any duty whatsoever.

Much is made of the fact that many of the old monarchies which made Catholicism "the religion of the state" were not well-governed with reference to many temporal aspects. We must remember that the obedience to one commandment in no way guarantees that all other commandments will be followed. There have been bad states which fulfilled their duties of social worship while leaving other duties unfulfilled. But a bad society would certainly not have been made any better by failing in the line of its religious duties also. Still, the fact that a state may fail in other ways even after it has given its official acceptance and profession of the true

religion in no way effectively counters the obligation to worship God according to that religion.

Although the proponents of the new theory have not succeeded in overthrowing or even damaging the older scholastic teaching, they have definitely contributed to a more fruitful discussion of the Catholic theses on the relations between Church and state. One of the points the men of our time must remember is that, despite the unceasing presence of anti-Catholic demagogues and rabble-rousers, the work of studying and teaching the doctrine of the true Church of Jesus Christ must go on unhampered. Much of the contemporary vilification of the Catholic Church is based upon a perversion of its teachings about the state's obligation towards God and towards Christ the King; but such vilification no way constitutes an excuse for putting aside the consideration of these teachings. Neither the Church nor the faithful teachers of the Church try to understress any section of Catholic doctrine, simply because it happens to be unfashionable or happens to be abused by anti-Catholic agitators at the time.

Hence the present debate will undoubtedly bring forth more valuable presentations of the Church's true teaching in this field. It calls for a statement of the various definitions of the state now current in non-scholastic literature, so that our scholars may understand the meaning of the sometimes strange-sounding statements about civil society (and about the Church itself) set forth in non-Catholic literature and occasionally introduced into a scholastic context in a way that now engenders little more than confusion. It is to be hoped that some of this much-needed discussion will be found in subsequent issues of the *Review*.

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Answers to Questions

KNOWLEDGE GAINED FROM CONFESSION

Question: A married man confesses that he and his wife have been practicing contraception, both parties being guilty. Immediately afterward the wife comes to confession to the same priest and makes no mention of this sin. How should the confessor act?

Answer: The confessor may not use the information derived from the husband's confession as a reason for questioning the woman more definitely about the sin of contraception than he would have done if he had not heard the man's confession, for this would be the illicit use of knowledge derived from confession (Canon 890, §1), and might also be the indirect violation of the sacramental seal.

However, the confessor may ask the wife any questions he is accustomed to ask of a person making the same type of confession. Thus, if she has not been to confession for more than three months, and the priest interrogates every married person in such circumstances on the matter of contraception, he may put such a question in the present instance.

A further difficulty arises as to the conferring of absolution in the event that the wife denies the sin in question. According to St. Alphonsus, if a priest is certain from another's confession that a penitent is culpably concealing a grave sin, although he could not lawfully declare this to the penitent, he should abstain from giving absolution, but instead should recite some prayers. Theoretically this seems to be the logical course, since it is an intrinsically evil act (and consequently never justifiable) to confer a sacramental rite on one who certainly is incapable of receiving it validly. However, in practice the confessor would almost always be justified in giving absolution conditionally since he can hardly ever be certain that the penitent is making a formally sacrilegious confession.

CO-OPERATION OF A NURSE

Question: May a nurse in a doctor's office set out contraceptive devices—for example, a diaphragm or pessary—with which the doctor is preparing to supply a client?

Answer: The co-operation of the nurse in such a case seems sufficiently remote to render it justifiable for a good reason—for example, if she fears that otherwise she would lose her position and would not be able to find another situation equally desirable.

INSURANCE OF RELIGIOUS PROPERTY

Question: Would a religious Order be following the better course if it did not take out fire insurance on its property, on the ground that it indicates more trust in God to leave the property uninsured, and that the money thus saved could be used for such good purposes as the promotion of the foreign missions, assistance to the poor, etc.?

Answer: The insurance of buildings against damage, especially against the havoc caused by fire, is a prudent means of protecting individuals and groups from the heavy financial loss they would otherwise suffer if the property were suddenly destroyed. Insurance of this kind has become a normal feature of modern life, especially in view of the high cost of building at the present day. When a person insures a building, he does not manifest any lack of trust in the Almighty, for God has not promised that He will protect any particular piece of property from the damage that would come to it naturally from the operation of created causes. On the contrary, it is sensible and prudent to insure valuable property, just as it is sensible and prudent to install fire-escapes, lightning-rods, etc.

As far as the right of a religious Order to keep its property uninsured is concerned, it would seem that there is no obligation to insure their buildings as long as the members are prepared to accept any losses that may ensue, without being compelled to seek substantial aid from other persons. But if the financial situation of the Order is such that a considerable amount of money would have to be raised by contributions from the faithful to make up for extensive property damage, not covered by insurance,

there would seem to be an obligation on the members of the Order, in charity and in prudence, to avert such a heavy financial burden from their generous friends by insuring the buildings in question. This would apply primarily to fire-insurance, for there seems to be no obligation to insure property against more remote dangers, such as floods and hurricanes, unless local conditions render the occurrence of such catastrophes exceptionally probable.

FRANCIS J. CONNELL, C.SS.R.

DIVINE OFFICE INDULGENCE

Question: Kindly let me know if there is an added indulgence for reciting the Divine Office before the Blessed Sacrament?

Answer: On Oct. 23, 1930, the Sacred Penitentiary granted a plenary indulgence to all those in Sacred Orders when they recite the entire Office before the Blessed Sacrament. It is not necessary that the entire Office be recited in one reading but it can be interrupted and divided into different visits. Likewise, the indulgence is obtainable, even though the Blessed Sacrament is not exposed. If only part of the Office is said before the Blessed Sacrament, those thus obligated gain an indulgence of fifty days for each hour. This privilege has also been granted to nuns who are obliged, by their constitutions, to the daily recitation of the Divine Office. The same conditions prevail for them as for those in Sacred Orders.

BINATION PROBLEM

Question: (1) Does my second Mass on Sundays, when I am binating, satisfy my obligation of offering Mass for a deceased confrere and fellow member of the Priests' Purgatorial Society? (2) Is it permissible for a pastor to accept a stipend for a Mass which he sings on Sunday or Holy Day of obligation if he sends his *pro populo* stipend elsewhere? In this case the pastor does not binate but offers only one Mass for another intention.

Answer: (1) The Sacred Congregation of Rites (Sept. 14, 1878) informs us that the obligation of applying Mass for the departed members of Priests' Purgatorial Society is not *ex justitia vi quasi-contractus*, but only *ex fidelitate et caritate* and may therefore be satisfied by the bination Mass.

(2) The pastor has an obligation to fulfill in the *Missa pro populo* which is offered for the living members of his congregation. The application of this Mass obliges him *sub grave*. "The day designated, the parish where it is to be said, or the person appointed to say it are prescribed under venial sin only. It would be mortally sinful, however, to deviate from these regulations habitually" (Jone, *Moral Theology*). Prudence is a virtue and the pastor in question must use his own good judgment and common sense when the problem arises of transferring this obligation.

ASSISTANT PRIEST AT FIRST MASS

Question: (1) What are the specific duties of an assistant priest at a First Mass? (2) Is it permissible to have the *Veni Creator* read or sung even if we have the Asperges?

Answer: (1) Some rubricians direct that the assistant priest at a first Mass is not only permitted but also advisable. It is his duty to be near the Celebrant at all times to watch over his actions, a kind of master of ceremonies, as it were, whether the Mass be low or sung. "He should interfere as little as possible with the Celebrant, intervening only when necessary and as unobtrusively as possible" (O'Connell, *The Celebration of Mass*). When standing at the book he never places himself between the Celebrant and the middle of the altar. At the foot of the altar prayers, he kneels behind the Celebrant and on his right and on the predella near the newly ordained at the time of the consecration. If it is a low Mass he carries the Communion plate while the newly ordained distributes Holy Communion.

(2) It is a very salutary practice and one quite generally followed to recite or sing the *Veni Creator* before a First Mass. If there is an Asperges, it is sung or read before the Asperges. If it is sung, the newly ordained intones the hymn kneeling and after the first verse all arise. The Celebrant kneels when he sings or recites the verse *Emitte* and then stands to sing or recite the prayer, *Deus, qui corda fidelium.*

PANGE LINGUA

Question: At the conclusion of Forty Hours' Devotion, i.e. before the procession, must the Celebrant intone the *Pange Lingua?*

May he intone another hymn to the Blessed Sacrament? Must it be sung in Latin?

Answer: Directions for the conclusion of the Forty Hours' Devotion specifically indicate that the *Pange Lingua* is sung when the Celebrant with the Blessed Sacrament turns toward the people. Fr. Laurence O'Connell instructs the chanters and not the Celebrant to intone the *Pange Lingua*. Fr. Unger in his *Handbook for Forty Hours' Adoration* directs that "the celebrant, alternately with the ministers, recites the *Pange Lingua*, and if needed, Psalms of thanksgiving and praise or hymns of the Blessed Sacrament. It is unbecoming for him to sing while carrying the Blessed Sacrament." Other authors as well as the Clementine Instruction simply state that the procession moves around the church while the *Pange Lingua* is sung, with no reference to any other hymns to the Blessed Sacrament. This seems to rule them out.

ROGATION DAYS

Question: Please indicate briefly the meaning of the Rogation Days. Are they processions of obligation?

Answer: Rogation means petition or supplication. Sometimes these days are referred to as the Lesser Litanies. These days originated in France during the fifth century when the Bishop of Dauphiny requested the people of his diocese to do penance for their sins by holding processions on the three days preceding the feast of the Ascension of Our Lord. The purpose was to petition God to free the people from certain calamities plaguing them. During the procession the peasants chanted the old liturgical prayer of the Church, the Litany of the Saints. God heard their petitions and blessed them with abundant harvests and health. Gradually, the custom spread of having these processions elsewhere, and in the ninth century they became part of the Roman liturgy.

The Masses offered on these days stress the efficacy of prayer and the penitential character is expressed by the use of the violet or purple vestments, the unlighted paschal candle and the absence of flowers from the altar. Formerly the procession was a part of the liturgical observance and in some places even today the custom prevails for the clergy and laity to go to the fields and beg God's

blessing on the harvest. Liturgists and rubricians strongly urge that the custom of the processions be retained, but in many places it is not practical. If the procession cannot be held outside, wherever possible the procession should take place within the church proper. Where the procession cannot be held, it is recommended that the litanies be chanted or recited before the principal Mass, with both priest and faithful imploring God's blessing.

ALTAR BOY PROBLEM

Question: What is the place of the altar boy at the beginning of the Mass when the priest stands at the foot of the altar? Should they kneel on the first step or should they kneel *in plano* where the priest stands until he goes up to the altar?

Answer: After having received the priest's biretta and placed it on the sedilia or credence table, the altar boy returns to the left-hand side or gospel side of the foot of the altar, genuflecting as he passes the middle. During the preparatory prayers, the server kneels to the left of the Celebrant and a little behind him. As the priest ascends the altar steps, the server rises and kneels on the lowest step but still on the gospel side of the altar.

PASCHAL CANDLE

Question: (1) Is it of obligation to get a new paschal candle each year? (2) When and when not must this candle be lighted?

Answer: (1) It is not necessary to secure a new paschal candle each year, provided the one in use is sufficient for the Easter season. However, new grains of incense must be blessed each year and inserted in the candle at the proper time of the Holy Saturday ceremony.

(2) The Easter or paschal candle is lighted at Solemn Mass and Vespers on Holy Saturday, Easter Sunday, Monday and Tuesday, and on Sundays until the feast of the Ascension. If it is customary, the paschal candle may be lighted on other days and greater feasts. It may be lighted on these above mentioned days even at a parochial or low Mass. However, since it symbolizes Easter joy it is never lighted at a Mass where violet or black vestments are worn. It is never lighted for Benediction *simpliciter*, but it need not be extinguished when Benediction of the Blessed Sacrament follows immediately after Vespers or Holy Mass.

DIOCESAN PRIEST AND THIRD ORDER OF ST. DOMINIC

Question: May a priest who is a tertiary of St. Dominic but ordained for the Roman rite follow Dominican rubrics at Mass? What about using the Dominican Breviary?

Answer: A secular or diocesan priest is ordained according to the Roman rite and must follow that rite at all times. If he visits a church of the Dominican Fathers he must follow their ordo for Mass but never their rite.

Concerning the use of their Breviary we quote from the rule of the Third Order of St. Dominic: "Tertiary priests having obtained permission from the Master-General may use the Breviary and Missal according to the Calendar of the Order."

WALTER J. SCHMITZ, S.S.

THE PURPOSE OF THE CHURCH

By the will and ordinance of God, its Founder, it [the Catholic Church] is a society perfect in its kind, whose office and mission it is to school mankind in the precepts and teachings of the Gospel, and by safeguarding the integrity of morals and the exercise of Christian virtue, to lead men to that happiness which is held out to everyone in heaven. And since it is, as We have said, a perfect society, therefore it is endowed with a living power and efficacy which is not derived from any external source, but from the ordinance of God and its own constitution, inherent in its very nature. For the same reason it has an inborn power to make laws, and justice requires that in its exercise it should be dependent on no one. It must also have freedom in other matters pertinent to its rights.

But this freedom is not of a kind to occasion rivalry or envy, for the Church does not covet power, nor is she urged on by any selfish desire. This one thing she wishes, and this only she seeks: to preserve among men the duties which virtue imposes, and by this means and in this way to provide for their everlasting welfare.

—Pope Leo XIII, in the encyclical *Praeclara*, issued on June 20, 1894.

Analecta

The second number of the *Acta Apostolicae Sedis* for 1951 contains the twelfth annual Christmas radio message of Pius XII, delivered last year on December 23.[1] In it the Pope warned against internal conflicts within nations resulting from the selfish struggles of partisan groups and he insisted that the clashes arising from the adverse operations of narrow-visioned egoists can have but one effect, that of destroying the national unity so necessary for the maintenance of international peace. The thirst for social security, he affirmed, is but a symptom of the doubt and uncertainty attendant upon the changes occurring in the foundations of the capitalistic system. This doubt and uncertainty could be resolved through collaboration on the part of the family, of property-owners, and of the state if it were not for the machinations of closely knit organizations aiming at private selfish ends to the detriment of the common welfare.

In this same message the Pope pointed to the finding of the tomb of St. Peter under St. Peter's Basilica after ten years of scientific excavation. He said that the authenticity of the tomb is beyond dispute, though the same cannot be said with complete certitude regarding the identity of the bones found there. He announced that within the not too distant future a documented work would be published describing the progress of the exploration.

On February 6, 1950,[2] our Holy Father addressed an allocution to the pastors of Rome and to the preachers who were to give the Lenten sermons there. He acknowledged with great praise the tireless labors which they had sustained as their contribution to the success of the Holy Year. Referring to his insistence in his latest Christmas message on the need of a zealous Catholic apostolate in the reclaiming of weak and vacillating souls, he urged everyone of them to foster the intention of fulfilling that mission in regard to all the souls dwelling within the confines of their parishes. He emphasized the importance of enlisting the co-operation of the

[1] *Acta Apostolicae Sedis*, XLIII (1951), 49.
[2] *Ibid.*, p. 112.

laity especially through the organized efforts of Catholic Action but also through the modest efforts of individual families or circles whose efforts would consist in finding occasions in which wandering souls could be entertained as guests on occasions when spiritual influences could be brought to bear on them, for example, on the occasion of a radio sermon. The Pope censured excessive bureaucracy in the rectory and insisted on the fact that parish records are but a means by which the personality of the pastor as a sympathetic father of his people will shine through all his contacts with them. The personal instruction of children in religion is, he said, an indispensable element in this diffusion of the pastor's personality into the homes of his parishioners. He pointed to the obligation of canon 1353 which requires pastors to be vigilant in discovering and diligent in promoting vocations to the priesthood. He insisted that there is no dearth of vocations in Rome but that they need the untiring care of the pastor for their development. The allocution closed with the Apostolic Benediction.

On Ash Wednesday[3] our Holy Father addressed the Catholic school children of America and urged them to make sacrifices in imitation of St. Paul whose consuming desire was to work, to suffer, and to die that he might be an effective instrument through which men might attain salvation. The Pope spoke in behalf of the Bishop's Fund for the Victims of War. Alms were needed, he agreed, but even more necessary were the fruits of daily Mass and Holy Communion. He requested both the temporal and the spiritual assistance implicit in each in behalf and in the name of the suffering children in many parts of Europe and Asia.

On December 31, 1950,[4] our Holy Father addressed a radio message to the delegates assembled in Concepción, Chile, to observe with a Marian Congress the fourth centenary of the founding of that city. The Pope referred to the Congress as a natural crown in the history of a nation every page of which bears inscribed at its head the name of Mary. He offered examples of the nation's devotion to Mary by referring to the titles under which Chileans rejoice to invoke her and he pointed to the existence throughout the land of cathedrals, churches, and shrines dedicated to her. He assured them that he had followed the preparations for the

[3] *Ibid.*, p. 125. [4] *Ibid.*, p. 122.

Congress and that he was present in spirit at the solemnities actually taking place as well as at the discussion of the three themes constituting the scholarly phase of the Congress, namely, the Divine Maternity, the Mediation of Mary, and Mary's Assumption into Heaven.

On December 10, 1950,[5] our Holy Father addressed a radio message to the first National Convention of Catholic Action at Lisbon. The apostolic vocation, especially in its historic aspects, was the theme of the message, a vocation that had found a brilliant exponent in St. Anthony of Padua (born in Lisbon in 1195). It was a vocation that had characterized the labors of Catholic Action in Portugal during the seventeen years of its existence and one which must be fulfilled in all its efforts in the future, not only as regards missions in faraway lands but equally in regard to the religious and moral needs of their own countrymen. He urged them to increase the number of active members without relaxing the exacting qualifications required of their membership. He congratulated them upon their accomplishments in the past and expressed the hope that through friendly co-operation with other Catholic organizations in Portugal they would prove even more successful in the future in the prosecution of the cause of our Saviour.

The Apostolic Constitution *Sponsa Christi*, issued November 21, 1950,[6] after giving the background and the history of monasticism, particularly in relation to orders of women, set forth general statutes affecting nuns. Two days later[7] the Sacred Congregation of Religious issued an Instruction for the practical application of the terms of the Constitution. The traditional papal cloister is called in these documents the major cloister (*clausura maior*). Monasteries subject to the minor cloister (*clausura minor*) remain governed by the norms affecting the major cloister but the nuns dwelling there may, especially within the monastery itself, leave the cloister to minister to their charges who are, of course, outside the cloister. The Constitution provides (Art. IV, §5, 1°) that the minor cloister shall be observed in regions where nuns do not take solemn vows; it states further (Art. IV, §5, 2°) that if it is clearly evident that in any monastery at least the minor

[5] *Ibid.*, p. 118. [6] *Ibid.*, p. 5. [7] *Ibid.*, p. 37.

cloister is impossible, the monastery must be changed into a house of a Congregation or of a quasi-religious society.

On November 12, 1950,[8] our Holy Father addressed a letter to His Eminence, Clemente Cardinal Micara, commending the Convention of delegates from religious institutes, from quasi-religious societies, and from secular institutes which was to assemble in Rome at the beginning of December. He saw nothing but good in the objective which it set itself, that of discovering new ways of infusing the spirit of the religious life into a modern environment; this was because he entertained not the slightest doubt that their discussions would ostracize the least hint of concession to the spirit of the modern world. When the delegates assembled in Rome, our Holy Father addressed them in an allocution delivered on the Feast of the Immaculate Conception.[9] Among the matters with which our Holy Father dealt in this allocution were the following: the identical dignity of the priesthood in the diocesan and the religious clergy; the permissibility of exemption under the divine constitution of the Church; the difference between the religious state and the clerical state in relation to Christian perfection; the degree of denial of self-will implicit in the profession of the vow of obedience; the importance of the supernatural motive in contradistinction to the philanthropic one; the necessity of adhering to the traditional doctrine of the Church in regard to the purpose of the religious state; and the compatibility of the Gospel teaching with the three outstanding marks of the modern world: freedom of thought, genius in organization, and promptness of action.

On February 9, 1951,[10] the Sacred Congregation of Rites issued a decree authorizing the transfer of the ceremonies of Holy Saturday from the morning to the evening, providing that in the case of this transfer the ceremonies should start at an hour which would permit the Mass to begin at about midnight. The decree noted that this authorization is given only for 1951 and that it is permissive rather than obligatory. Local Ordinaries who availed themselves of it were requested to make a report to the Sacred Congregation concerning the interest manifested by the faithful in the opportunity thus placed at their disposal, together with a statement as to the general success of the innovation. The decree,

[8] *Ibid.*, p. 24. [9] *Ibid.*, p. 26. [10] *Ibid.*, p. 128.

in explaining the reasons motivating its action, noted that the gradual transfer of the ceremonies of Holy Saturday from the evening to the morning of that day occurred with some detriment to their symbolic value and it observed further, assigning an additional reason, that working people are no longer able to assist at the ceremonies when they are celebrated in the morning, since Holy Saturday is no longer a holiday. Publishers are forbidden to publish the revised ceremonies without the express permission of the Sacred Congregation. The revised rubrics provide that Matins and Lauds are to be recited in the morning of Holy Saturday and not in the afternoon of the preceding day. The Paschal candle is blessed in the rear of the church before the procession: outside the main door, in the vestibule, or inside the church where the people can better follow the sacred rite. The *Exultet* is sung in the sanctuary after the procession; there is provided a prayer for the civil authorities to be inserted at the place in which formerly a prayer for the Emperor was sung. The first, fourth, eighth and eleventh prophecies are read, each with its versicle and oration. The Blessing of the Font occurs during the Litany of the Saints; it is followed immediately by a renewal of baptismal promises.

By a decree of January 11, 1951,[11] the Supreme Sacred Congregation of the Holy Office forbade the clergy to belong to the Rotary Club.

On August 5, 1950,[12] the Holy See and the Spanish Government entered into a solemn agreement under which a Military Vicariate for the land, sea, and air forces was set up. The Military Vicar is to be presented to the Holy See by the Spanish Government and he is to enjoy the rank of an archbishop. A Military Vicariate was established in Brazil by a decree of the Sacred Consistorial Congregation dated November 6, 1950.[13] The position of Military Vicar is attached to the office of the Archbishop of San Sebastiano di Rio de Janeiro.

In virtue of decrees of July 31, 1950,[14] the Blessed Virgin of Miracles of Casalbordino was made the Patroness of the Dioceses of Ortona and Vasto.

Apostolic Letters have raised several outstanding churches to the rank of Minor Basilicas, namely: the Church of the Most

[11] *Ibid.*, p. 91. [12] *Ibid.*, p. 80. [13] *Ibid.*, p. 91. [14] *Ibid.*, pp. 79, 111.

Blessed Trinity in Goessweinstein, in the Diocese of Bamberg, through Letters dated May 7, 1948;[15] the parish Church of the Sorrowful Virgin in Pernambuco, Brazil, through Letters dated October 28, 1949;[16] the parish and collegiate Church of St. Paul the Apostle, in Canturio, in the Archdiocese of Milan, through Letters dated January 29, 1950;[17] the parish Church of St. Magnus, in Legnano, in the Archdiocese of Milan, through Letters dated March 29, 1950;[18] the Church of the Blessed Virgin of Mt. Carmel in the City of São Paulo, in Brazil, through Letters dated May 13, 1950;[19] the parochial Church of the Divine Saviour, in the town of Prüm, of the Diocese of Treves, through Letters dated June 10, 1950;[20] the Cathedral of Bressanone, through Letters dated June 14, 1950;[21] the Cathedral of Halifax, Nova Scotia, through Letters dated June 14, 1950;[22] and the parish Church of St. Nicholas of Myra, in the town of Saint Nicolas du Port, in the Diocese of Nancy, through Letters dated June 25, 1950.[23]

Ten Apostolic Constitutions were issued to regulate the status and the boundaries of territorial subdivisions of the Church, namely: the Constitution of May 26, 1950,[24] raised the Apostolic Prefecture of Keng-tung, in Upper Burma, to the rank of an Apostolic Vicariate; of four Constitutions issued on June 24, 1950, one[25] established in New Guinea a new Apostolic Vicariate, that of Merauka, in the southern half of the Apostolic Vicariate of Amboina, which, in turn, received four of the islands of the Moluccas from the Apostolic Prefecture of Hollandia;[26] a third Constitution of the same date established the Apostolic Prefecture of Musoma in Tanganyika, British East Africa, from territory taken from the Apostolic Vicariate of Musoma and Maswa;[27] the fourth Constitution of that date raised the Apostolic Prefecture of Fort Victoria, South Africa, to the rank of an Apostolic Vicariate;[28] a Constitution of July 10, 1950,[29] established the Apostolic Prefecture of Denpasar in the Islands of Bali and Lombok, which formerly belonged to the Apostolic Vicariate of the Lesser Sunda Islands; of three Constitutions dated July 14,

[15] *Ibid.*, p. 69.
[16] *Ibid.*, p. 105.
[17] *Ibid.*, p. 71.
[18] *Ibid.*, p. 73.
[19] *Ibid.*, p. 75.
[20] *Ibid.*, p. 106.
[21] *Ibid.*, p. 76.
[22] *Ibid.*, p. 108.
[23] *Ibid.*, p. 109.
[24] *Ibid.*, p. 60.
[25] *Ibid.*, p. 61.
[26] *Ibid.*, p. 63.
[27] *Ibid.*, p. 65.
[28] *Ibid.*, p. 97.
[29] *Ibid.*, p. 99.

1950, one[30] raised the Apostolic Prefecture of Lusaka, in Northern Rhodesia, to the rank of an Apostolic Vicariate; another[31] conferred the same distinction on the Apostolic Prefecture of Pilcomayo, in Paraguay; and the third[32] established the Apostolic Prefecture of Yola in the civil province of Adamawa, British West Africa, in territory formerly belonging to the Diocese of Buea and to the Apostolic Prefectures of Jos and of Oturkpo; and a Constitution of July 15, 1950,[33] established in Pakistan the Provinces of Karachi and Dacca. The names of several dioceses in India were changed, by a decree of the Sacred Congregation for the Propagation of the Faith dated October 1, 1950,[34] to conform to the change in name made by the civil authorities. A decree of December 21, 1950,[35] issued by the same Sacred Congregation, changed to Tharé the name of the Apostolic Vicariate of Laos in Indo-China.

A letter was sent by our Holy Father on May 15, 1950,[36] to Most Rev. Edmund Corkell, Superior General of the Congregation of Priests of St. Basil of Toronto, congratulating him on the first centenary of their arrival in Canada and especially on the success of the Pontifical Institute of Toronto. A letter of December 4, 1950,[37] was sent to His Eminence, Pietro Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, in which our Holy Father expressed his intention to comply with the request of the President of the Council of the Pontifical Work of the Holy Childhood petitioning that a day be appointed every year on which prayers would be said for the success of its work and alms contributed for its benefit. A letter of December 12, 1950,[38] was sent to His Eminence, Alessandro Cardinal Verde, to congratulate him on the silver jubilee of his elevation to the cardinalate.

On September 3, 1950,[39] the Sacred Congregation of Rites decreed that all was in order to proceed to the beatification of Blessed Alberico Crescitelli; on February 11, 1951,[40] it accepted the miracles required for the beatification of Pope Pius X; and on the same date[41] it accepted the martyrdom of the Dominican

[30] *Ibid.*, p. 100.
[31] *Ibid.*, p. 103.
[32] *Ibid.*, p. 102.
[33] *Ibid.*, p. 66.
[34] *Ibid.*, p. 127.
[35] *Ibid.*, p. 128.
[36] *Ibid.*, p. 87.
[37] *Ibid.*, p. 88.
[38] *Ibid.*, p. 89.
[39] *Ibid.*, p. 45.
[40] *Ibid.*, p. 138.
[41] *Ibid.*, p. 140.

martyrs who died in Southern Tonkin during the persecution of 1856-1862.

Decrees of the Sacred Consistorial Congregation provided for the appointment of Most Rev. Maurice Schexnayder, D.D., to the Titular See of Tuscamia, and his assignment to the position of Auxiliary to Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette;[42] and for the appointment of Most Rev. Albert F. Cousineau, C.S.C., D.D., to the Titular See of Vartana, and his assignment to the position of Coadjutor with the right of succession of Most Rev. Jean-Marie Jan, D.D., Bishop of Cap Haitien, Haiti.[43]

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[42] *Ibid.*, p. 93. [43] *Ibid.*, p. 94.

NECESSITY OF AFFECTION FOR THE CHURCH

The vastness of Christ's love for the Church is equalled by its constant activity. With the same charity, let us show our devoted, active love for Christ's Mystical Body. Now, from the first moment of His Incarnation, when He laid the first foundations of the Church, down to His last mortal breath, our Redeemer never ceased for an instant, although He was the Son of God, to labor unto weariness for the establishment and the strengthening of the Church, whether in giving us the bright example of His holiness, or in preaching, or in conversing, or in gathering and instructing the disciples. And so We desire that all who claim the Church as their Mother should seriously realize that not only the sacred ministers and those who have consecrated themselves to God in the religious life, but the other members of the Mystical Body of Jesus Christ as well, have the obligation of working hard and constantly for the upbuilding and the increase of this Body.

—Pope Pius XII, in his encyclical *Mystici Corporis Christi*, issued June 29, 1943.

Book Reviews

THE REFORMATION IN ENGLAND. Vol. I: "The King's Proceedings." By Philip Hughes. New York: The Macmillan Company, 1951. Pp. xxi+404. $6.00.

That England, during the religious revolution of the sixteenth century, was maneuvered over from the Catholic to the Protestant side—to become in the sequel the main stronghold and disseminator of Protestantism in the modern world—is a fact of such crucial importance that it has drawn to an unusual degree the attention of Catholic historians. To the long list of our scholars who have studied this protracted and painful drama—Dodd, Tierney, Lingard, Pastor, Gasquet, Pollen, Belloc, Maynard, Constant, Janelle—there is now added the Rev. Philip Hughes, whose three-volume *History of the Church* and other works have long ago earned for him high rank among contemporary Catholic historians.

The present volume covers the years from 1517 to 1540, when at the death of Thomas Cromwell, Henry VIII's new "settlement" of religion seemed itself to have been finally settled. The second and concluding volume is to carry the story down to the Hampton Court Conference of 1604.

This is both a scholarly and a readable work. Fr. Hughes writes clearly, vigorously, and at times powerfully. He is evidently well versed in the printed literature of the subject, both primary and secondary. He is extremely accurate—save that in a brief excursion to Germany, Scandinavia, and Switzerland (pp. 116-25) not a few "slips" occur. He is objective and fair. In discussing a transition in which the issues at stake were primarily religious, he excels in explaining the theological problems of which historians are too often ignorant or from which they shy away. Major new discoveries of fact or strikingly new interpretations are scarcely to be expected in a period that has been so much worked over; but the author has brought out not a few facts that have been ignored or too little noticed, and on every controverted question it is of interest to note his careful and (usually) precisely formulated judgments.

Almost one-third of the book is devoted to a survey of "The English Scene in 1517." First comes a vivid picture of the agrarian, the industrial, and the commercial revolutions that were sweeping over a little nation of three million people. From these changes proceeded a

new spirit in the dominant classes of society: "the new greed," a growing worldliness and materialism, the conception of money as the measure of all else and of the hunt for money as "the only rational pursuit for an intelligent man." And this in a society of professed Catholics! It seems regrettable that this section was not rounded out with a fuller description of the political situation: the enormously strong position in which the early Tudors found themselves, the new religion of monarchical loyalty, the acute nationalism, the growing importance and ambitions of the two closely allied classes, the gentry and the urban capitalists, on whom the Tudors chiefly relied and for whom they worked.

Next follows a thoroughgoing investigation of the state of the Catholic Church in England and of the religious life of the nation. On the whole, the verdict is far less black than in conventional Protestant accounts, but also less reassuring than in such Catholic writers as Gasquet or Janelle. Bishops who owed their sees to their political services to the Crown, pluralists, absentees, too seldom real shepherds of souls; the parish clergy woefully uneducated; religious among whom there undoubtedly were scandals here and there, but who suffered chiefly from the depopulation and impoverishment of the monasteries that had followed the Black Death and the resulting difficulties in keeping up the full religious life; a laity who showed many signs of piety, but of a theologically uninstructed, unreflecting, emotional kind; preaching not neglected, but weak on the theological side; a vast output of religious books in English, but mostly moral treatises or lives of the saints—only one theological work in over fifty years, and not one Catholic translation of the Bible—such is the general picture. While mentioning the survival of Lollardry here and there and the first inroads of Lutheranism, the author pays less attention than do writers of the Pollard school to the growth of anticlericalism among the laity. And—rather amazingly—he nowhere seems to mention the impact upon the English mind of Humanism and the New Learning.

Henry VIII's so-called divorce suit is here described quite rightly as by no means the only important cause of the impending revolution, but as "the first and main cause . . . in the order of time." It was his varied experiences during that long drawn-out affair that filled him with anger and resentment bordering on mania against the Papacy, and caused him, reversing the traditional role of English kings, to lead the onslaught upon the Church. As to Henry's motives in taking up the divorce project, Fr. Hughes remains rather vague (perhaps one has to be). He does not even consider the arguments of the Pollard school that the King may have had some respectable political motives, such as the desire to assure the succession by providing himself with

a male heir. He appears to hold with Cardinal Pole that the only thing that counted was the royal passion for Mistress Anne (pp. 157 ff.).

What Henry demanded of Rome is accurately summed up (p. 174): "a fake trial . . . the judges chosen by himself; with the issues, the law, the sentence decided before the trial opens, and decided, of course, in his favour." The author admits the weakness of Clement VII's character and policy and his lamentable practice, while playing desperately for time, of making promises to the King "which no Pope could keep, and that no Pope, therefore, should have made" (p. 166). At any rate, it is to his credit that he could never be brought to make the bargain of unexampled wickedness for which through six long years Henry persecuted him. Fr. Hughes tilts effectively against the view, so widespread among non-Catholics, that the Church in that age was accustomed to play fast and loose with the laws of marriage, and that Henry was denied and England lost only because the Pope did not dare offend the Emperor Charles V. (The author might, perhaps, have strengthened his case had he given us what is badly needed: a careful study of the two "divorces" that are always being thrown up against us, the one accorded about that time to Henry's sister Margaret, and the other granted to his brother-in-law, Charles Brandon, Duke of Suffolk.)

In approaching the storm that burst over the Church in 1529, with the meeting of the so-called "Reformation Parliament," Fr. Hughes enunciates what may, perhaps, be called the central thesis of the book with the words:

"'The King's proceedings': the Reformation in England was just that . . . Henry VIII did not create those factors in the national life, those elements in the mentality of the Englishmen who were his most important subjects, to which, so largely, its success was due; but it was the King who initiated all, who first willed that there should be changes, decided what these should be, and when they should begin . . . it was the fact that these 'proceedings' were indeed the King's that secured them, in the most delicate moment of all—the moment when they were first proposed—from any immediate show of hostility in the nation . . . and it was only because the leader of the revolution was actually the King . . . that, amid a thousand hidden dangers, the revolution was brought to success" (p. 195).

This needs to be supplemented, however, by the later statements: "Henry's proceedings could only be successful if the average man in the dominant classes could be brought to conform to them" (p. 196); and ". . . in the nation's general conformity to the proceedings, social and economic considerations played their great part" (p. 198).

The later chapters of the book discuss a dozen matters of deep interest such as the coalition of the Crown and the upper classes to humble and enslave the Church, and to rob it of nearly half its possessions through the dissolution of the monasteries; the abject surrender of the bishops (with one glorious exception) and the other clergy in 1532 and 1534 in submitting to the Royal Supremacy and renouncing their allegiance to Rome; the equally abject surrender of the monastic orders to their own spoliation and extinction (these two surrenders being the clearest manifestations of the moral weakness of English Catholicism); the utter intellectual and spiritual poverty of the Reformation in this Henrician stage, despite all the government's attempts at propaganda through the press; the increasing infiltration of heretical ideas from the Continent, and especially of the revolutionary principle that the test of truth in religious matters is not the voice of the universal teaching Church but private judgment, based on Scriptural and patristic studies.

Only here and there, amid the great silence that had fallen upon the land, did the voice of the old Catholic England ring out. It was heard from the lips of St. Thomas More, St. John Fisher, and the rest of the fifty martyrs who died for the old faith under Henry VIII. It was heard in the great Northern uprising of 1536 that is called the "Pilgrimage of Grace." A pathetic interest attaches to those two great assemblies of the Pilgrims at Pontefract, when, for the only time in the sixteenth century, a mass of Englishmen of all classes—lords, gentry, commons, ecclesiastics—came together of their own volition to discuss freely, without any pressure from the government, the religious revolution that was going on. And they declared flatly against the Royal Supremacy over the Church, and demanded that England should again submit to the spiritual supremacy of the See of Rome.

In short, this is an extremely interesting and valuable work. When completed, it is likely to take rank as the best account of the Protestant Revolt in England that has yet come forth from a Catholic pen.

R. H. Lord

Les justes et la justice dans les évangiles et le christianisme primitif hormis la doctrine proprement paulinienne. By Albert Descamps. Louvain, 1950. Pp. xix+335. 250 fr.

Professor at the major seminary of Tournai, Dr. Descamps submits this literary-philologic study of the words *δίκαιος* and *δικαιοσύνη* in pursuit of the degree of master in theology. The title is fairly won, for the work is outstanding. Tobac's Louvain study of the semantic force of "justification" in St. Paul (1908, reprinted 1941, Gembloux),

is a Catholic exegetical landmark. The present author's problem is to garner meaning for the terms in their widely scattered, quasi-anonymous gospel contexts. He does not press his inquiry beyond the New Testament writings. The whole is viewed against an Old Testament background, but since much of the work of Hebraic analysis is to be found in the author's article "Justice et justification" in the *Supplément au Dictionnaire de la Bible* (IV, cols. 1417-1510), it is omitted here. Neither does he trouble to establish the circumstances of composition of the various gospels, presuming them proven elsewhere. His reliance is on the common understanding of words frequently used in a society held together, not so much by a liturgy (as with the Jews), but by the bond of fresh memories of a historic Person. The catechetical function was paramount in the primitive Church, apology and controversy daily occurrences, inspired preaching a commonplace. Consequently the written gospels were rooted in oral literary forms that had assigned a certain contextual force to individual words and phrases. In light of the static quality of consecrated religious modes of expression, echoed in successive New Testament references to God's salvific will as revealed through Christ, the study of the various justice themes is conducted.

Dr. Descamps first establishes the conviction of the New Testament authors that certain holy souls (as Zachary, Joseph, John the Baptist), prepared for the messianic kingdom by meriting, as it were, positive divine intervention. In their "justice" they were like the saints of old. This office explains their prominence in the infancy themes (Matthew, Luke). Christ takes up the idea of holiness in the messianic era by proclaiming the clear superiority of his disciples to all the prophets and "just men" of old. The divine justice has a double manifestation in the Christian economy: the first a merciful choice of a new people of God, patterned on His chosen people of old, which election has as its concomitant punishment for the unbelieving hearers to whom the good news is told; contrasted with this *antecedent* justice in the New Law, so much identified with a free choice of God made out of love, is a *retributive* justice which is universal, impartial (i.e., not concerned with a people's being a friend or enemy of God, as in sacred history), entirely indeterminate save by individual human conformity to that New Law which fulfills the Old. In accepting sufferings gladly for the sake of Christ, the first Christians felt themselves recipients of the divine mercy (justice), and even more so when forgiveness followed on their sins. The prodigal's father is the *archetype* of educative or medicinal justice in the new order of divine love.

There is a wealth of exegetical insight in this work. Its chief worth is the reconciliation it achieves between the "heavenly-Church-vindi-

cated" theme of the Apocalypse and the swift and terrible reward or punishment promised by Christ to saint or sinner.

GERARD S. SLOYAN

MANUALE THEOLOGIAE DOGMATICAE. By R. P. Francisco Xaverio ab Abarzuza, O.F.M.Cap. Apud Padre Las Casas. Los Angeles, Chile, 1947-49. Vols. I-III.

Fr. Francis Xavier has brought a contribution to the field of dogmatic theology. It is for the average seminarian that the author has written the three volumes, *Manuale theologiae dogmaticae*. The complete text is the ripe fruit of long years of study and labor as professor of theology, first in Pamplona and now in Los Angeles, Chile.

It is not a superficial text, but a manual that lives up to the best traditions of dogmatic theology as a science. Thomistic tradition usually appears in the pages of the text, with a predilection for Billot and Hervé. One notable exception is his thesis on the proximate matter of the Sacrament of Penance. The treatment of every question is orderly, with careful division into sections and subsections, and an adequate bibliography. A judicious selection and practical variety of type enhances legibility. A better grade of paper would be very desirable.

The author shows real competence in dealing with many difficult problems. Among these we may single out the treatise on the Divine Relations, the efficacy of the Sacraments, the Real Presence, the bestowal of the power to forgive sins.

Not the least worthy of mention is the author's treatment of the Blessed Virgin Mary. In the thesis on the Predestination of Mary, Fr. Xavier applies the teaching of Duns Scotus on the Primacy of Christ. The author communicated to the present reviewer that he considers the section on Mary to be the best in the whole text. It is characterized by a free and vigorous style and breathes a genuine Franciscan unction revealing the author's personal devotion to Our Lady.

In many instances, too numerous to mention, a fuller and more critical evaluation of Scripture texts would be in place, especially in the treatise, *De Deo Uno*. There will be theologians, too, who will question the advisability and practicality of devoting as many pages as the author does to the examination of all the opinions on the essence of the Mass.

The estimate (crisis) of Vasquez's opinion (III, 256) does not suffice to differentiate it from the explanation of Billot. Vasquez answers the question of how the double consecration represents the death of Christ

on the Cross by substantial agreement with Lessius. According to this theologian, the words of consecration, like a sword, tend to separate the Body and Blood of Christ. An actual immolation or slaying *would* take place if the condition of Christ's Body did not prevent it.

Evidently, an immolation that *would* take place, but is hindered, cannot effect a true sacrifice. Besides, the words of consecration would tend to separate the Body and Blood of Christ only if they excluded the other elements. They do not; they prescind from the state of Christ's Body.

The present reviewer regrets the omission of Vonier's explanation. It is a definite enrichment of Billot's theory, rightly styled the traditional view of the Mass, the Sacrament-Sacrifice. Why does Fr. Xavier insist (p. 257) that every "new" immolation must be removed from the Mass? The Mass is the sacrifice in which Jesus is truly, really, and substantially present in the sacramental image of His death on Calvary, and, as a victim thus constituted, offers Himself to the Blessed Trinity in order to commemorate and represent for us His passion and death and to apply to our souls the fruits of the Cross. If the Mass is a sacramental replica of Calvary, then there must be a new "sacramental" (unbloody) immolation in every Mass to represent the physical (bloody) immolation of the Cross. Christ is not in the formal state of victimhood in heaven. Therefore, a new immolation is required to make Him a victim under a sacramental garb. This sacramental immolation together with the ritual oblation contained in the double consecration constitutes the Mass a true and proper sacrifice, a Sacrament-Sacrifice. Is not a "sacramental" immolation sufficient to make a Sacrament-Sacrifice a true sacrifice? (p. 258).

The author evidently favors Lepin's theory of the Mass, although not without some apprehension. It is the heavenly sacrifice theory. This explanation clearly distinguishes "personal" and "ritual" sacrifice. The former is the oblation of one's self to God; the latter is an action which signifies that oblation. Therefore, sacrifice consists entirely in the oblation; no destruction, real or equivalent, is required.

Christ's personal oblation (sacrifice) extended over His whole life. He was always a victim before the Father. "Behold I come to do thy Will, O God." There was nothing ritual in Christ's personal sacrifice. In His passion and death, Christ, the sovereign Priest, continued His personal sacrifice under the particular form of supreme expiation and redemption. That spiritual and moral act of oblation, applied here and now to the bloody immolation of the Cross, constituted the great redemptive sacrifice.

In heaven, Jesus no longer merits or suffers. He applies His personal sacrifice to souls. He offers His Sacred Humanity marked with

the seal of our Redemption. This heavenly oblation is not ritual, still it is a true sacrifice with Christ the formal priest and formal victim, in a perpetual act of oblation.

In the Mass, Jesus makes Himself present as He is in heaven—priest and victim, in the act of oblation. The heavenly sacrifice is dramatized on our altars, adapted to our present condition. Therefor, the Mass is our sacrifice and, because of the double consecration, it is essentially related to the Cross. That is the substance of the theory.

But, if sacrifice is essentially a sign (p. 231), then there must be a "sensible" sacrificial oblation. The interior dispositions of Christ in heaven are not a "sensible," sacrificial oblation of the glorified body of Christ. His wounds do not have the formality of some action. Rather, they signify (passively) that sublime act of obedience of Christ on the Cross. They are effects of Calvary's bloody immolation. The wounds of His glorified body do not signify some present act of obedience which Christ continues in heaven. St. Paul (Heb. 7:25) does not say that Christ *offers* sacrifice forever in heaven. Christ intercedes for us. He offers sacrifice only here on earth through His sacramental priesthood in a Sacrament-Sacrifice, the Mass.

Other points in the text call for greater clarification. The author states (III, 263) that "on the Cross Jesus was the only victim *(ipse solus erat res oblata)*; in the Mass, the whole Mystical Body is a victim with Christ, the Head of the Body." Certainly, the Mystical Body does not pertain to the victim in the physical sense. "For the victim is one and the same [on the Cross and in the Mass], the same now offering by the ministry of priests, who then offered Himself on the Cross, the manner alone of offering being different" (C. of Trent, 22nd sess., ch. 2).

Hence, the Mystical Body belongs to the victim of the Mass in affection (will) and signification. Whoever offers a victim, offers it in his stead to acknowledge his total surrender and dedication to God. If the whole Mystical Body offers the Mass, then it is also the victim with the Head.

But was Christ alone as victim on the Cross in will or affection? If so, how will the author justify Mary's title of Co-Redemptress of the human race? Mary had an active share in our redemption. She stood by the Redeemer's side uniting her will to His, offering up the divine victim to the Eternal Father.

Fr. Xavier is hardly consistent with himself when he asserts (III, 251) that the Communion of the priest is neither an essential nor an integral part of the sacrifice of the Mass. On the very next page, he declares that it belongs to the integrity or external completeness of the sacrifice.

Another objection we should like to make. It is the identication of the *finis primarius operis* with the *finis Dei operantis.* (I, 247). One can hardly avoid the conclusion that some created good, and not the divine goodness in itself, is the sufficient cause or motive for the creative act of God. Is the passive communication of the divine goodness, rather than the divine goodness in itself, the ultimate end of creation?

Attention must be called to the statement (II, 72, no. 96) that the Beatific Vision is one of two kinds of "substantial" union with God. The immediate vision of the divine essence, although effected without even the intermediary of an idea, does not result in a substantial union between the beatified soul and the divine essence. There is no merging of the creature with the Creator nor anything like a hypostatic union between them.

There is no justification in quoting St. Thomas (I, 383) for the view that generation is a mere condition and not a cause of the propagation of original sin. In the *Summa*, I-II, q. 83, a. 1, *ad* 4, St. Thomas says: "The corruption of original sin is nowise caused by God, but by the sin alone of our first parents through carnal generation." In reply to the second objection, he remarks: "Original sin is caused by the semen as instrumental cause."

Some inaccuracies have entered the text. Luther hardly wrote against Edward VII, King of England, 1901-10 (III, 245). The citation from Luther speaks of the *Henricistis.* Another inaccuracy appears in III, 402. The sacramental form of Extreme Unction is "indulgeat tibi *Dominus,*" not *Deus.*

Finally, there are some notable omissions in the text. There is no reference to the Indwelling of the Blessed Trinity, the center from which our supernatural life springs and to which it returns. This omission tends to distort the author's treatment of the effects of sanctifying grace. No space is given to St. Joseph. The treatises on the veneration of the Saints, Relics, Images, Sacramentals, and Indulgences are passed by.

On the whole, however, Fr. Xavier has produced a text that is clear, concise, and noteworthy for its solidity of doctrine. Students of theology will welcome this textbook for its well-ordered presentation and breadth of handling. In many respects it is superior to our modern manuals of dogmatic theology. The present reviewer has used it as a classroom text for three years and can endorse it heartily. It can be purchased from the author, Rvdo. P. Javier de Abarzuza, O.F.M.Cap., Casilla 36, Los Angeles, Chile, S.A.

MARK STIER, O.F.M.CAP.

Book Notes

Somewhat less than five years ago a gentleman who was not a Catholic set himself to a detailed study of the spirituality of St. François de Sales, at the suggestion of his friend Aldous Huxley. The Bishop of Geneva has done for C. F. Kelley what he has not yet accomplished in the British Californian, and in small recompense for his new Faith, Kelley has outlined the teaching of the doctor of divine love. (*The Spirit of Love*. New York: Harper and Brothers, 1951. Pp. xi+287. $3.50.) It is an impressive performance. His reading in the literature of mysticism, including the non-Christian, is wide; his feeling for anecdote and essence is sure. A handbook or compilation results that requires underscoring and rereading if it is to provide maximum assistance in the pursuit of perfection. At times the complexity and slight disorder of the author's scheme is highlighted by the lucidity of the Saint in quotation, but the latter gains in interest through presentation in such a broad context. A number of important points are made, among them the masculinity of the oft-maligned "devotion" and the horror St. François had of singularity in spiritual matters (so markedly in contrast with Msgr. Knox's "enthusiasts"). Maritain contributes a foreword in which he hints gently at the non-Thomism of the Saint, which in no way impaired his discourse on divine love.

"Though Succat [St. Patrick] found great sweetness in the reunion with his kin, his heart had no rest for thinking of the Irish." So does Sister Mary Just, O.P., in her 598 page report of Catholic mission history, epitomize the restlessness of men like Patrick, Boniface, Xavier, and Charles Lavigerie for thinking of the non-Christian world. *Immortal Fire* (St. Louis: B. Herder Book Co., 1951. $7.50), is a big book in all but its historical pretensions, which are extremely modest. The sources are alternately dependable and worthless, the coverage fairly complete. Teachers will have a one-volume work that is at the same time more readable and more accessible than Schmidlin. There are many facts here and occasionally there is history. All the while there is much more than history underlying the happenings, and this the authoress captures. "I wish to become thoroughly Chinese," declared the Belgian Lazarist Vincent Lebbe, "I shall know no rest until the day when the Church itself here will be Chinese." This book is a glorification of the Church that is foreign to no nation.

Of great interest to students of Mariology is the new series, also published by the firm of Angelo Belardetti in Rome, the collection *Studi Mariani*. The famed Servite theologian, Fr. Gabriel Roschini, is the author of two of the studies which have appeared up until this time, *L'Assunzione e l'Immacolata Concezione* and *Il dogma dell'Assunzione*. The second of these comprises the series of radio sermons delivered by Fr. Roschini in preparation for the solemn definition of the dogma itself. It is a work of great importance in its field.

Most recently there has appeared in this same series the masterly work of the distinguished Italian Dominican theologian, Fr. Raimondo Spiazzi. This book, *La Mediatrice della Riconciliazione Umana*, is a uniquely valuable treatise on the doctrine of Our Lady's prerogative as the Mediatrix of all Graces. The scientific acumen which marks all of Fr. Spiazzi's works is apparent in this, his most recent and most valuable contribution to the field of theology.

Last year there appeared in Rome a volume entitled *Le encicliche Mariane*, edited by Msgr. Amleto Tondini of the Holy Father's Secretariate of State. The book, which runs to 627 large pages, contains the text and where the original document was

not in Italian, the Italian translation, of all the Pontifical Acta concerned with Mariology since the time of Pope Pius XI. It is, of course, a real treasure for priests who work in that section of sacred theology that deals with the functions and the prerogatives of Our Lady. It is to be hoped that, before a great deal of time has elapsed, a similar compilation will be available to readers of the English language. The present book is published by the firm of Angelo Belardetti, in Rome.

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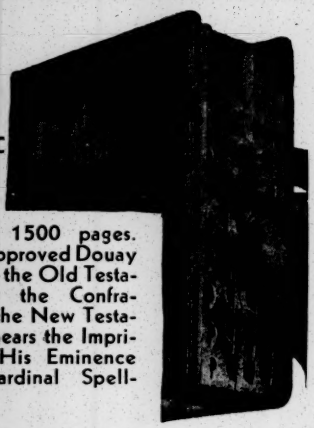

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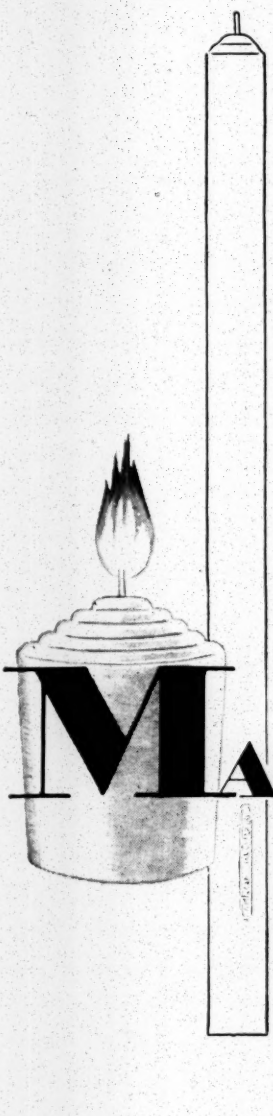

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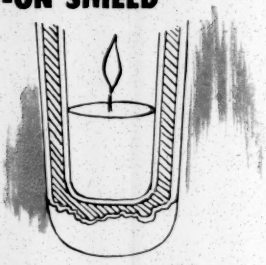

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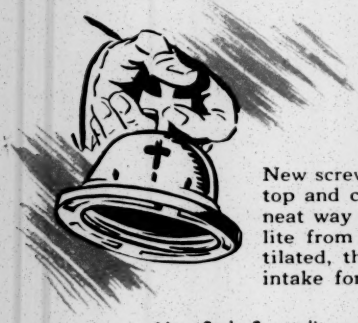

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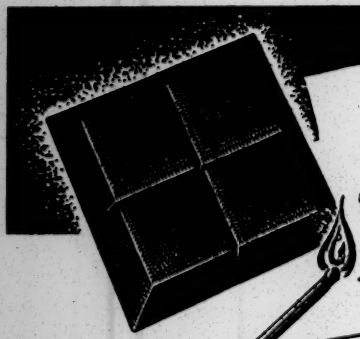

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